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CONTENTS:

ATTITUDE OF COURTS TOWARD HYPNOTISM, - - - - - - - - - - - - Roger Sherman. 1

THE FRAUDS OF SPIRITUALISM, Rev. Stanley S. Krebs, A. M. 8

SUGGESTOGRAPHIA, - - - George Bieser, M. D. 12

THE REAL SELF, - - William Walker Atkinson. 17

LIVING ABOVE THE SENSES, - S. F. Meacham, M. D. 20

THE SUBCONSCIOUS MAN, - - - E. H. Pratt, M. D. 24

THE RELATION OF HEALTH LAWS TO MENTAL HEALING, - - - - - - - - - - Albert Whitehouse. 27

A CLINICAL CASE, - Herbert A. Parkyn, M. D., C. M. 29

QUERIES AND ANSWERS - - - - - - Editor 31

How hristian Science Cures.
Treatment of Infants.
A Telepathic Performance.

EDITORIAL - - - - - - - - - - - - 36

SHORT ARTICLES, MISCELLANY, JOTTINGS, CLIPPINGS, ETC.

HERBERT A. PARKYN, M. D., C. M., EDITOR.

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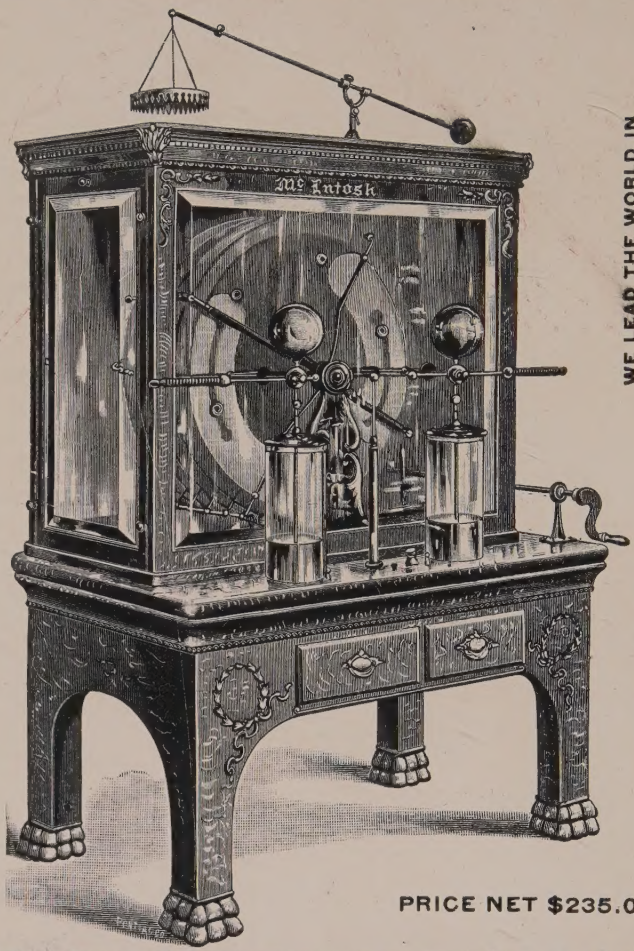

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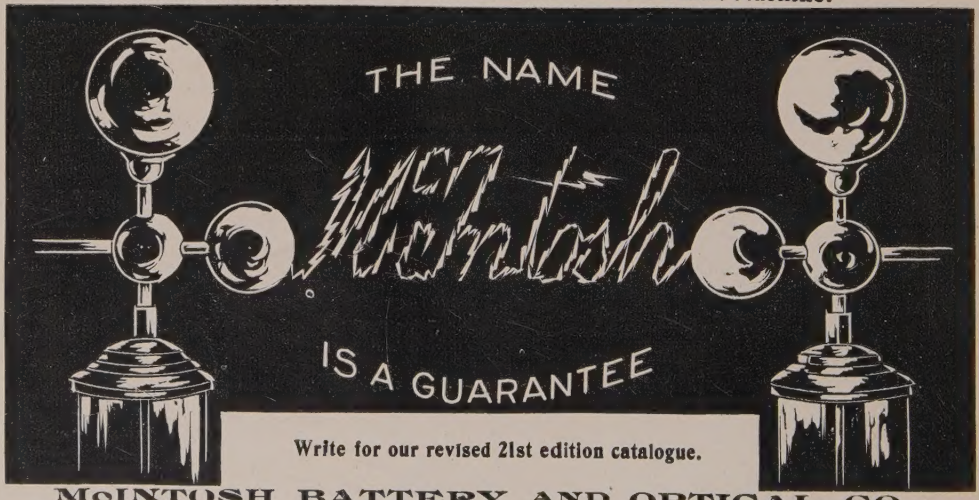

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ATTITUDE OF COURTS TOWARD HYPNOTISM.

BY ROGER SHERMAN, OF THE CHICAGO BAR.

We are accustomed to pride ourselves on the fact that we are a conservative people and that we live in a critical age. We boast that no innovation, no new theory of religion or of science can gain our credence unless it first passes through the fiery ordeal of our severe scrutiny. Each one considers himself a kind of an intellectual watch-dog—a Cerberus of the domain of knowledge.

And yet, with all our conceit, every now and then we start in pursuit of will-o'-the-wisp theories, and hysterically declare something to be true which a little calm reflection and study prove to be utterly false. One of the best examples of this tendency towards bogie-chasing is the attitude we have assumed toward hypnotism in its relation to jurisprudence.

In the course of the past few years the press and the public have declared that hypnotism has overthrown our system of administrative law. They have cried out that a new defense has been discovered—that the law must be amended or the innocent will be punished and the guilty be permitted to escape. So-called wise men have come out of the East and declared: "A hypnotic subject can be made an unconscious and innocent agent of crime." Then follow lists of cases in which hypnotism is stated to be the controlling factor. But when all this vapor is condensed and all the humbug and "newspaper talk" eliminated, little or nothing of substance remains, and we continue to pursue the even tenor of our way without perceiving that the foundations of society have been shocked or that our system of laws must be altered.

Though hypnotism is not new in any sense of the word, it has been brought to our particular attention of recent years by reason of the careful investigation it has been undergoing at the hands of intelligent men, and because the attempt has been made on the part of a few shrewd lawyers to take advantage of the almost universal ignorance in regard to its fundamental principles.

It is the purpose of this article to show the source of the false impression that has been created in regard to hypnotism in its relation to law, and to review briefly the most noted cases that have arisen in the courts where hypnotism is supposed to have been the controlling ele-

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JAN 17 1902 M. E. C.

ment. At the outset it may safely be predicted that physicians, publishers, lawyers and legislators are all responsible for misleading the public. The courts have, on the other hand, particularly in this country, refused to be humbugged and have set the laity aright when opportunity has presented itself.

In the year 1891, a medical council of Russia appointed to investigate public exhibitions of hypnotism, reported: "Hypnotism may be the cause of crimes suggested by the hypnotizer and carried out without wrongful intent by the patient." Russia accordingly enacted a law prohibiting the practice of hypnotism except by physicians in the treatment of patients and providing that whenever a patient is so treated the physician shall report to the proper authorities and give the names of the physicians who were present at the treatment. B.

This was of itself sufficient to create an erroneous impression, but subsequent writings increased the error many fold. Judge Abram H. Dailey, president of the Medico-Legal Society, in an article published in 1893, laid down the law in this way:

"A person who is thoroughly hypnotized is under the absolute control of the hypnotizer. He is controlled AS MUCH BY HIS THOUGHTS AND EVEN MORE, THAN BY HIS WORDS, if it were possible to separate his words from his thoughts. * * * He (the subject) will do what he (the hypnotizer) commands him to do. * * * The fact is established that a hypnotized subject can, while in certain conditions, observe and properly describe what is transpiring beyond the room in which he is sitting." C.

Is it strange that the public at large should be misled when a man of such learning and position as Judge Dailey writes such arrant nonsense?

A little later an editorial appeared in the *Albany Law Journal* declaring: "It is certain that the hypnotizer is morally and legally responsible for the commission of the crime." The same editorial quotes from an article by H. Merriman Steele, Esquire, in the *North American Review*, to the following effect:

"Without suggestion the subject will remain absolutely passive, for, in short, HE IS ROBBED OF HIS WILL, and incapable of any sign whatsoever of either physical or psychical power. * * * I have never met with a subject who, upon waking, could remember or relate any of the numerous actions performed while under hypnotic influence, nor can I find record of such a case in a tolerably wide reading in the literature of hypnotism." D.

The writer of this article, whose experience has been extremely limited, and whose study of the subject, most casual, has seen no less than five subjects whose waking memory of what transpired while they were in the hypnotic state was exceedingly accurate. Their statements of what occurred were so much more detailed than even the closest waking observers could have given, as to be almost startling.

H. M. Bannister, M. D., of Chicago, wrote along the same line: "When an individual is fully in the hypnotic condition he can be made to say anything and even honest questioning may act as false suggestion." E.

Prof. G. Stanley Hall, of Clark University, editor of the *Journal of Psychology*, writes: "I would say that my own experience with hypnotism, which was quite extended while I was at the Johns Hopkins, leaves no shadow of

doubt but that a hypnotic subject can be made an unconscious and innocent agent of crime." F.

Dr. George Frederick Laidlaw also writes: "Crime can be committed by the hypnotizer, the subject being the unconscious and innocent agent and instrument. * * * If the operator had the subject in a hypnotic state he could compel the signing of papers, which act would be unknown to the subject." F.

A great many other similar expressions of opinion might be cited, all tending to mislead the public and all beclouding the intellectual atmosphere. It is, therefore, with great satisfaction that we turn to the statements of men who have been able to see through the mists the wise men have created. Judge Bailey, who presided at the wellknown Pickin-Briggs-Leonard trial in Eau Claire, Wis., in which the prosecution relied on evidence tending to show that the complaining witnesses had been hypnotized by the defendant in order to work their ruin, said:

"I tell you, gentlemen, this prosecution of Doctor Pickin is the most damnable outrage on law and justice I have ever seen. * * * That such a delusion should exist in a civilized country and at this age is astonding. I will not allow hypnotism absurdity in the evidence of the prosecution." G.

Mr. Thompson J. Hudson, author of "The Law of Psychic Phenomena," also helps to clear the atmosphere, when he says:

"The hypnotized subject will never commit a crime in that state that he would not commit in his normal condition. * * * It is purely a question of moral character. A criminal hypnotist in control of a criminal subject could undoubtedly procure the commission of a crime under exceptionally favoring circumstances; but a criminal hypnotist would simply waste his energies in hypnotizing a criminal subject; for a man of that character could, without doubt, be just as easily manipulated in his normal condition. Be that as it may, the fact remains that when a man sets up hypnotism as a defense in a criminal trial, he proclaims himself a criminal character." H.

But the man who has encompassed the whole problem and has clarified the atmosphere of all doubt and uncertainty, is W. Xavier Sudduth, A. M., M. D., who writes of "Hypnotism and Crime" in 13 Medico-Legal Journal, 239. Among other terse statements are these:

"He (the subject) knows full well that he is doing the bid of another, but so long as the suggested acts do not shock his sense of propriety, and come within the bounds of physical possibility, he will attempt their performance, because he realizes that he is playing a part in an experiment. * * * Nevertheless, he is as free a moral agent to follow the dictates of his conscience as he is in the waking state. He obeys only in so far as the suggested acts do not antagonize the moral standard he has set up for himself. Any suggestions that seriously affront his moral nature, if persisted in, will cause him to awaken. * * * The question of successful hypnotic criminal suggestion turns, therefore, on a point of morals, even as it does in the waking state, and with a lessened possibility of success, for the reason that in the hypnotic state a subject seems to lose, to a greater or less degree, his sense of material relationship, and cupidity and passion are less easily appealed to."

Doctor Sudduth states at the begin-

ning of his paper that prominent authorities in both Europe and America, with but few exceptions, reject the idea of the possibility of successful criminal suggestion under ordinary circumstances. Whether a careful scrutiny of the opinions of the authorities will bear out the statement the writer is not prepared to state. He is inclined to believe, in fact, that the "weight of authority" is on the other side. But that the opinions expressed so well by Mr. Hudson and Dr. Sudduth are correct and that they will, in the near future, be universally recognized, the writer has no doubt.

It remains for us to consider the cases that have come before the courts, in which hypnotism is said to have played an important part. The best known and the most frequently discussed of these are the Czynski case in Munich, the MacDonald-Gray case in Kansas, the Pickin-Briggs-Leonard case in Wisconsin, the Hayward-Blixt-Ging case in Minnesota, and the case of Spurgeon Young in New York. These cases have been cited by those who have hysterically declared that "hypnotism has been interposed successfully as a defense to criminal prosecution," and by those who have advocated a change in the penal codes.

In brief, the Czynski case in Munich was this:

The defendant, a native Pole, was a traveling hypnotist. While in Dresden he met the Baroness Hedwig von Zedlitz, a wealthy, religious spinster, 38 years of age. Attracted by his advertisement as a curer of all the ills to which flesh is heir, she went to him and was treated for several months. In the course of that time, by representing himself as the last descendant of an old ducal family, he persuaded her to marry him, although she well knew he was married to another at the time. A false marriage was performed and the couple eloped. Before long she became tired of the arrangement and had Czynski arrested. He was tried in the higher court of Munich in 1894. The complaining witness represented that she was induced to enter into this illegal relation with the defendant by reason of suggestions given to her by the defendant while she was in the hypnotic state. The defendant was found guilty and sentenced to three years in prison, and this in spite of the fact that Dr. Fuchs, the principal psychological expert in the case, testified that he did not consider it (hypnotism) an instrument by which the human will can be controlled in a permanent or irresistible way. I.

A careful review of all the testimony, as it is reported to us, will not reveal anything to show that hypnotism was a necessary element in the case. The same complaint could have been made and undoubtedly the same decision come to, if hypnotism had not been in any way mentioned throughout the trial. It happened that the defendant was a hypnotist, and this made the case stronger against him. But women have been induced to elope with men who were not hypnotists, and such men were liable on several charges for crimes in which hypnotism plays no part.

The MacDonald-Gray case in Kansas has been brought forward most frequently to prove the statement that hypnotism is recognized by our courts as a defense to a charge of murder. The essential facts are as follows: MacDonald, a young man, worked on the farm of one Gray. The murdered man, Patton, was an enemy of Gray and stood in the way of the latter's retaining certain property.

Gray provoked a quarrel between Patton and MacDonald, the upshot of which was that MacDonald killed Patton. MacDonald plead as a defense that there were aggravating circumstances that tended to provoke him; that he was influenced by Gray and that he acted in self-defense. He was acquitted. Gray, however, was tried as accessory before the fact and was convicted. D. J.

The only mention of hypnotism throughout the trial was this: Counsel for MacDonald said in his opening statement, "We might almost say that Gray possessed a hypnotic power over MacDonald." Outside of this the word was never used or the subject alluded to, and no evidence was introduced, and no instructions given to the jury regarding hypnotism. D. J. And yet this is the much discussed hypnotic case!

The Pickin-Leonard case in Wisconsin was instituted by two girls, Mabel Briggs and Alma Leonard, against Dr. Pickin, a young physician, for having taken advantage of them while under his hypnotic influence. This case was dismissed before its conclusion by the prosecuting attorney. The complaining witnesses trumped up a charge of hypnotism to cover their own wrongdoing, and to shift the responsibility to another. There was not the slightest evidence of hypnotic influence in the case. G. H.

Dr. Herbert A. Parkyn, of Chicago, an expert in psychology, who was present at the trial, characterized it as an escapade with which hypnotism had nothing to do. H. It was this case that Judge Bailey declared to be the "most damnable outrage on law and justice" he had ever seen. G.

The only remaining case of widespread reputation is the Hayward-Blixt-Ging case, in Minnesota. Hayward, one of the defendants, induced Blixt, the other defendant, an ignorant man, to murder Miss Ging. In his article above referred to, H. Dr. Sudduth, who attended the trial in order to make a psychological study of it, writes:

"Hayward undoubtedly possessed a strong influence over Blixt, but the latter never claimed it was hypnotic. Nor was the plea entered in defense. In fact, he made no defense, but plead guilty and threw himself on the mercy of the court. He said that Hayward first induced him to set fire to a barn, paying him therefor a certain sum; then he offered him two thousand five hundred dollars to kill Miss Ging; and finally, when he found that his courage was failing, drugged him with whisky in order to nerve him up to doing the deed. It is true that a self-constituted attorney for Blixt did give it out that he intended to set up a hypnotic theory in defense, but he never had the chance, as Blixt strenuously held to his first confession and himself denied any hypnotic influence whatever. A traveling hypnotist was, however, called in to see Blixt, and while he did not try to hypnotize him he expressed the opinion that he could be hypnotized."

It appears from this that there was no hypnotism in this case at all, but it has indirectly given rise to these questions regarding the laws of evidence, whether the court can accept as entitled to any credit the "waking story" of murder committed by the accused while under the hypnotic influence, and whether the evidence of a person given while in the hypnotic state, of what occurred during a prior state of hypnotism would be admissible in courts. The further question has also arisen, whether hypnotism is a

proper inquisitorial agent; that is, can it be properly used to detect crime. The law of Holland provides that a prisoner may be subjected to hypnotic experiments with a view to obtaining from him information which may lead to his conviction, but the statements so obtained are not admissible as evidence against him. K. L. In this country such a proceeding would be an infringement of the constitutional provision that no man shall be compelled to incriminate himself. Practically it would be an absurdity, because, in the first place, no man can be hypnotized against his will, and in the second, even though hypnotized, he would not reveal any secret that he would not disclose in his waking state. H.

The case of Spurgeon Young in New York created a great deal of comment at the time, and is interesting in itself, though perhaps not germane to the consideration of this exact subject.

Spurgeon Young, a colored boy, was used as a subject by a traveling hypnotist, while giving public exhibitions in Jamestown, N. Y. The usual performances were gone through with by Young when in the hypnotic state, and were repeated a great many times. Soon after the experiments Young died. The coroner who held the inquest sent out inquiries to the leading hypnotists of the country asking, in substance, if it were possible that the death of Young was caused by the strain of his hypnotic performances. As a result of the answers so obtained and as a conclusion of their own deliberations, the coroner's jury found a verdict that Young came to his death from diabetes and nervous exhaustion caused by hypnotic practice. M.

Other cases have arisen in which hypnotism has been incidentally touched upon. In the case of the People vs. Worthington, reported in 105 California, 166, the defendant, a woman, was convicted of murdering her former lover at the instigation of her husband. The supreme court of the state in its opinion said:

"Counsel offered testimony as to the effect of hypnotism upon those subject to such influence. The court ruled out the evidence, and, I think, rightly. There was no evidence which tended to show that the defendant was subject to the disease, if it be such. Merely showing that she was told to kill the deceased and that she did it does not prove hypnotism, or at least does not tend to establish a defense to a charge of murder."

In the case of the People vs. Ebanks, reported in 117 California, 652, the defendant offered to prove by a hypnotist that he, the defendant, had made a statement while in the hypnotic state, from which he, the hypnotist, was ready to testify that the defendant was innocent, and that while in this state the defendant had denied his guilt. The court said: "The law of the United States does not recognize hypnotism. It would be an illegal defense, and I cannot admit it."

In 1893, in Lyons, France, Mme. Guivedraud died leaving her property by will to a professional hypnotist who had been living at her house with his wife. The will was contested on the ground that it was not the free and voluntary act of the deceased owing to the fact that the devisee gained the mastery over her by the use of hypnotism. N. The same contest could have been made and the same decision arrived at if the allegation had simply been that undue influence was used. It makes no difference what the nature of the influence may be.

Aside from the cases above mentioned the writer has been unable to find reports of cases involving hypnotism, though other cases have been incidentally referred to in certain magazine articles.

From the foregoing several things appear:

First, that there has been a vast amount of ignorance shown and a great number of incorrect statements made in regard to hypnotism in its relation to law.

Second, that no question directly involving hypnotism has been adjudicated, so far as the cases above cited are concerned, and probably not at all; otherwise they would have come to our attention.

Third, that no change in our penal codes or in our law of evidence is required by the advent of hypnotism.

In conclusion, it is respectfully submitted that if the following facts are kept in mind, there will be no trouble in deciding any questions regarding hypnotism that may arise in our courts or elsewhere.

"The hypnotized subject will never commit a crime in that state that he would not commit in his normal condition."

"He is as free a moral agent to follow the dictates of his conscience as he is in the waking state."

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THE FRAUDS OF SPIRITUALISM.

BY REV. STANLEY L. KREBS, A. M., GREENSBURG., PA.

III PIERRIE L. O. A. KEELER.

In the Spiritualistic press this gentleman figures as "one of the best known mediums in this country."

I never had a complete sitting with him, for the reason that he would never give me one, for "lack of open time" was the reason generally assigned. I tried to arrange for an hour in Washington, D. C., and elsewhere, but without avail. He persistently refused to give me a date in advance, though I begged him to do so each time I saw him. So that the only chance I ever had of making any test whatever was when I first met him at Cassadaga, where I was introduced to him by a gentleman by the name of Ford, who claimed to be an old acquaintence of Keeler's. On that occasion I made a date with him, and had about fifteen minutes in his seance room. Once seated at the table with K. opposite me, I adjusted the looking glass and watched his lap, which I could see very clearly. He placed my two slates on the top of the table. Then he requested me to write out the questions I wished to ask of my spirit friends on a small note tablet which was lying on the table, one question on each sheet of it. These four or five sheets he had me roll up into small balls or "ballots." When I looked over into his lap through my lap-glass at this point of the proceedings, I SAW A THIRD SLATE LYING ACROSS HIS KNEES. It was at this interesting moment that he suddenly said, "Conditions are not favorable. George (his guide) says you must seek other conditions. I cannot do anything for you." And insist as I would, he positively declined to proceed further. So that ended it, once and for all.

Now all I ask is, what business had that third slate in his lap? How came it there? (Still this particular question is not so hard to answer. For he had a whole pile of slates, as Slade had, on the floor behind his chair and *within easy reach,* so that it is easy to see how that slate could get into his lap without a miracle of levitation.) But, I repeat, what *business* had it there? Why didn't he tell me he wanted to use a *third* slate, *and let me see it?* Why did he keep it concealed in his lap below the table?

Subsequently a lady showed me a slate she had received from Keeler. It contained three messages, each written with different colored pencils, three colors in all. Every one of these messages would have suited me or almost anyone else, as well as they suited her, and she said that they were not what her father would say at all, from whom they purported to emanate, for her father, she asserted with emphasis, never did and never would address her by "hello!" a word frequently occurring in these purported paternal messages.

To say the least, all I saw at Mr. Keeler's residence looked sublimely suspicious, and while I do not call Keeler a fraud, simply because I would not be demonstrably sure of that assertion, yet I do want to tell what I saw him do, and let readers ueverywhere draw their own conclusions.

IV.

THE CAMPBELL BROTHERS.

Like Keeler, the Campbells never gave me a seance. Although I had a card of admission to an evening circle, for which I had paid one dollar in good United States cash, they refunded that money and requested me to leave the seance room, assigning as their reason for this request that they saw that *I was skeptical.* "But," I replied, "I am an honest investigator, seeking the truth everywhere and always, and am skeptical simply because I have never yet been convinced. I have heard of your excellent mediumship, and am come to see. Now is your chance to convince a doubter." This reply seemed to irritate or annoy one of the brothers, and so somewhat angrily or sternly he retorted that inasmuch as the other twenty-nine sitters were all earnest and sincere, my presence might "spoil the conditions," which he thought I, as a gentleman, would not wish to do for these twenty-nine earnest and believing souls, each of whom had paid their dollar too. Seeing that he was obdurate, and not wishing to "spoil the conditions" for those twenty-nine "earnest and believing souls," I quietly withdrew.

But what was the real secret of Campbell's request, HOW DID HE KNOW THAT I WAS SKEPTICAL? A word will explain it all. That afternoon I, with a stream of other interested persons, visited the Campbell's elegant cottage to examine and admire their "spirit portraits," each one of which was indeed very striking, and had cost each sitter from $35 to $50 a piece. Whilst the others contented themselves with gazing at these pictures from a distance of from four to ten feet, I walked up much closer and scrutinized them critically through a powerful pocket microscope, in this way observing that they were *as much like ordinary pastels as one pea is like another.* NOW, THE CAMPBELLS SAW ME DOING THIS. That settled it. That same evening I was debarred from their seance in the manner described, though they were glad enough to get my dollar in the morning for said seance before they saw MY INVESTIGATING TURN OF MIND. What a grand opportunity those inspired (?) mediums lost for converting a skeptic and leading him from error to the truth! For, if the strong faith of twenty-nine "earnest believing souls" could not neutralize the supposed antagonistic influence of the impartial and open-minded skepticism of but one solitary and honest investigator, ready and glad to be convinced, why surely then, yea certainly and inevitably, mediums will have to gain their recruits and patrons

from the "gullible" portion of humanity. You are respectfully requested to leave your reason, common sense and judgment behind when you enter the door of the Campbell's sanctum, and to come prepared to gulp down everything as being just what they call it on their ipse dixit, without question, examination or a scintilla of sensible doubt.

"Most of them were investigators," writes C. Hagen, of large numbers of Buffalo people who turned out to see the Campbell brothers in mediumistic performances, "and this is the class of people the Campbell brothers cater to." Indeed! Is it possible! Then at Lilly Dale, where I met them under the most favorable circumstances, i. e., surrounded with sympathetic Spiritualists and personal friends, they suddenly lost their desire and specialty for catering to investigators. "They are always pleased to see old friends and to MAKE NEW ONES," continues Mr. Hagen. True, they stuck most touchingly and pathetically to the twenty-nine old friends, "tried and true," whom they had around them that evening at Lilly Dale, but they did not seem to care a rap (Mr. Hagen to the contrary, notwithstanding) about making a new friend, but seemed, on the contrary, to do all in their power to transform an inoffensive stranger who was within their gates that night into an enemy.

But they did not succeed. I am not their enemy, unless they are the enemies of truth. I am simply telling what happened, and I still have in my possession their own card of admission to prove it.

Truly, as Mr. J. Benoni Wateman says in writing of an unsatisfactory seance he had with the Campbell brothers, "something generally does interfere when things get pinched down to a focus." Amen, Mr. Wateman, Amen! The only thing I regret is that I had no opportunity to pinch things down to a focus in the cases of Keeler and the Campbells, as I should like to have done.

A WORD IN CONCLUSION.

There are Spiritualists who love truth more than "isms," even if it be their own beloved Spiritualism. These are ready to see even prominent mediums fall (upon whose deliverances and performances they have been relying for their facts and philosophy) rather THAN THAT TRUTH SHOULD SUFFER. Such a man, I take it, is editor Francis. "We look for good results from what you are doing," he wrote to the writer on August 4, 1899. In a conversation with him in Chicago I had acquainted him with the fact that I had been investigating, and had discovered *an overwhelming amount of fraud,* all of which I do not give in this report. He very earnestly remarked, "Fraud is what the Spiritualistic movement needs to be thoroughly cleansed from, and the quicker the better. It must be placed on a scientific basis."

And this, by the way, is my views exactly of Spiritualism. The phenomena should be studied by *scientific men,* simply and purely *from the scientific standpoint,* to discover what *psychological* truth there is in them, and what laws of mind, or soul, if you please, are manifesting themselves in the phenomena of trance, telepathy, clairvoyance, telekinosis, and allied phenomena. This is just exactly the invaluable work the S. P. R. is doing, of which Gladstone said already in 1886, "It is by far the most important work now going on in the world—by far the most important," he repeated, reflect-

ing upon the words he had just uttered; and these, too, are the mental depths and mysterious activities of which the now sainted Dr. Philip Schaff, the greatest of modern church historians, wrote, when he put on permanent and public record (Church History, Vol. III, 465.) the words, "Clairvoyance, magnetic phenomena and unusual states of the human soul are full of deep mysteries, and stand nearer the invisible spirit world than the everyday mind of the multitude suspects."

It was said that nine-tenths of professional mediumistic phenomena are fraudulent. That leaves one-tenth as genuine, and indeed this one-tenth of genuine psychic phenomena, especially those occurring in *private families* and in cultured individuals "without money and without price," contain psychological laws of so marvelous and mysterious a nature, as to demand, I am now fully convinced, the most earnest and painstaking investigation of *the best scientific minds* the world can lend. And it is the very fact that these wonderful phenomena point to such sublime and transcendently important truth that renders imposture in this sphere all the more reprehensible and contemptible, dangerous and misleading.

It is, among other things, in the interest of this great truth, that this Report has been prepared. If it shall in any wise contribute to the clarifying of the atmosphere in the still cloudy but CLEARING world of psychic research, and especially if it shall tend to the destruction of the fraud business, the writer will feel more than repaid for the time and energy spent upon it.

Too Much Quiet is Injurious.

There is such a thing as injurious quietness. When a person is taken sick nearly all the family invariably tip-toe around the house and talk in whispers or a hushed tone of voice. This is especially noticeable in the sick room, and this display of silence is most annoying to the patient. The running about and shouting of children through the house and loud talk by the older folk is not beneficial to the patient, but the household life should run on as usual, and especially when talking with the patient, a firm, clear, but gently modulated tone should be used. Most annoying of all is the loud whisper, which is worse than a loud tone of voice. In speaking to a person sick in bed sit where he or she can see you; don't get behind them and talk over their head. Avoid the common habit of following the doctor out of the room and holding a whispered conversation just outside the door of which the patient can only hear the hissing sounds of the whisper which has about the same effect on his nerves as filing a saw. If there is a piano in the house and the family or any one of its members is in the habit of singing and the patient does not actually object to it, let the music be continued as usual, only do not let it be noisy, for its discontinuance will injuriously affect the patient, and its continuance will be favorable, since music is no mean therapeutic agent.—*The Clinic.*

A Truthful Boy.

Papa (severely): "Did you ask mamma if you could have that apple?"

Five-Year-Old: "Yes, papa."

Papa: "Be careful, now. I'll ask mamma, and if she says you didn't ask her I'll whip you for telling a story. Did you ask mamma?"

Five-Year-Old: "Papa, I asked her. (A pause.) She said I couldn't have it."

SUGGESTOGRAPHIA.

BY GEORGE BIESER, M. D., 186 W. 102D ST., NEW YORK CITY.

ARTICLE XII. CONTINUED.

Science, which deals only with *positives* and excludes from the philosophy of the objective natural philosophers all and everything except the bare natural phenomena or the properties of knowable things, together with their invariable relations (laws) of coexistence and succession, as occurring in time and space, and which laws are to be discovered by observation, experiment and comparison, reduces all that man can know, to a bare succession of phenomena as presented to him by sensations, and makes all inquiry into *causes,* both efficient and final, useless and profitless. Thus this doctrine, sometimes called positivism and naturalism, teaches that man is really conscious of or has experience only with internal changes—impulses, emotions and thoughts, as coexisting with and following in sequence the impressions from uniform or fortuitous outer coexistences and sequences. Through the projection system of nerve tracts, a man of the impressions impinging upon the surface of the body and in the order and sequence in which they emanate from external objects, are projected upon the brain cortex, there to assume the form of images with *time* and *space* arrangement which resembles the *time* and *space* arrangement of external objects and changes.

There is no proof that the brain cortex mirrors the external objects and changes exactly; for all mental images are forms born into existence by psychical processes which employ for their material or fabric the subjective elementary qualities—cold, heat, pleasure, sound, blue, pain, silence and numerous others; all of which are original, inborn, inherent or *a priori* properties of the living brain cortex. The duplication in subjective qualities of the objective attributes of externals, in man's consciousness, can only be stated to be the harmony existing between our inner nature and the nature of outside objects and conditions of coexistence and succession. "It is not known," is the only answer that can be given to the question: "Why does the brain cortex duplicate in subjective mental images the objective features of external things, in just the way that it does, when other organs do not and can not?" All subjective qualities are the result of psychic processes or mentation and are purely mental products. These subjective qualities would slumber in all eternity, or remain, perhaps, in a state of non-existence, if such a state can be actually imagined, unless they were awakened into actual being before consciousness by environmental impressions and physiological stimuli.

The same subjective elementary quality can be aroused into existence, in consciousness, in more ways than one. There are at least two common ways in which this can incidentally or experimentally occur: First, the psychical processes which engender the elementary quality

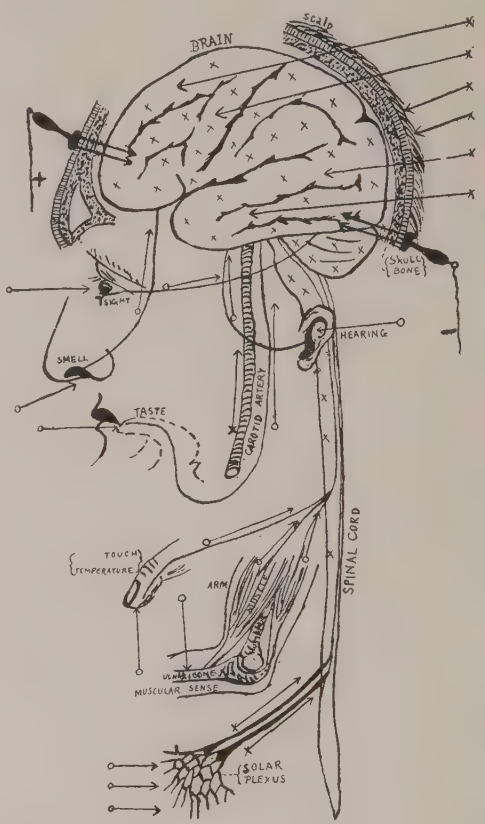
in consciousness, can be awakened into activity by impressions reaching the brain cortex through the nerves of special sense or, in other words, by perception awakened reflexly; and second, the same processes can be awakened into activity by impressions reaching the brain cortex through the blood, continuity of tissue and lower nerve centers or, in other words, by perception awakened automatically. Before proceeding further, it were well perhaps, if the meaning of the terms reflex and automatic, as used in these articles, were given, because various authorities give different definitions of these terms. A reflex action is a response, whose nature depends upon the functions of the organs involved in the reaction, to a centripetal impression received a moment before by the reflex center or centers from the surface of the body. An *automatic* action is one that is not reflex, that is made up of co-ordinated actions which truly adjust one part of the body to another or adjust the whole body to its environment, and that does not depend upon centripetal impulses received pinging upon either the internal or external surfaces of the body, but upon those impulses stored up in the nervous system in the shape of memory—say twenty-five hours before or twenty-five years before. The difference between reflex and automatic actions, is in time. Reflex actions are involuntary and may be accompanied, or not, by consciousness. Automatic actions may be involuntary, like respiration, circulation, etc., or it may be voluntary, like willed movements, efforts to remember or recollect, etc. The amoeloid movements of the white blood corpuscles, leucocytes, are automatic. All thought is automatic, no matter whether it arises from perception engendered reflexly or from perception engendered automatically.

In nature, it is frequently seen that there are more ways than one in which the same results or effects can occur. Man, with his arts, by employing different methods of procedure, even in some instances diametrically opposite procedures, can often obtain practically the same results. Persons may be born who have developed to a marked degree in them the faculties which cause them naturally to become poets, orators, musicians, leaders of men, etc.; while in others these same faculties are so crudely developed that they can only become first-class poets, orators, musicians, leaders of men, etc., by long and laborious efforts. Gifted children—prodigies, geniuses, have in all probabilities cerebral areas or zones for perception which become *lucid* soon after birth, because these zones were automatically stimulated into precocious development, mainly through absorption of prenatal impressions; while ungifted though talented children have cerebral areas or zones which become *lucid* only after repeated sensory impression, mainly by perceptions engendered reflexly.

At birth, the psychic structure of the brain cortex is lacking in experience the many possible combinations which can occur between its many inherent, *a priori,* elementary subjective qualities. But contact with environment and conflict with nature's malevolences bring numerous possible combination of subjective qualities before consciousness. As our knowledge widens or our experience with the order of subjective images changes, so do we substitute for earlier opinions and beliefs, new ones. When our experience with phenomena is uniform, we can divine more or less correctly from

the present order of things and changes what the future is to be. Thus as a result of our repeated individual and collective experience with subjective qualities occurring in certain orders, we are sure that fire burns us and that rain will wet us; less sure that a bullet will not kill us and that oil stocks will not advance in value; and not sure at all that a strange cat will not molest our canary bird and that it will not rain tomorrow.

Man suits his actions to his opinions or conclusions if nothing prevents or forbids. Man's opinion or conclusion concerning cause and effect can only be in reality of his experience of the coexistence and succession of the inherent subjective qualities of the brain cortex with impressions from his environment. Habit and association may so fix a copy of subjective qualities in a certain order, corresponding to environmental, physiological and pathologically disturbed impressions, that at last, it becomes difficult or impossible to believe or imagine how the external order of things and changes, and of physiological and pathological conditions, can possibly be different than they seem to be to us subjectively. Our knowledge, based upon experience, is really limited to the coexistence and succession before consciousness of *a priori* subjective qualities aroused by impressions, and not to qualities of externals *per se*. But as our consciousness of sensations—perceptions, can be awakened either reflexly or automatically, we speak of *objective* experience and of *subjective* experience. By objective experience is meant consciousness of sensations due to impressions conducted by nerves of special sensation from external objects, whose perception produces thoughts that take cognizance of the objects or agents themselves, because the inner subjective relation corresponds to the outer objective relation. By subjective experience is meant consciousness of sensations due to impressions conducted by continuity of tissue and by nerve tracts from lower centers, especially automatic centers, from external or internal objects and conditions, whose perception produces thoughts that take cognizance of



something else than the objects and conditions originally starting the psychophysiological reaction, because the inner subjective relation does not correspond to the outer objective relation.

Perhaps, by calling attention to Fig. 1, which represents a brain *in medias res* —in the midst of things and changes,

the difference between objective and subjective experience can be made plain. The arrows represent impressions—emanations or vibrations or motions, reaching the brain cortex by continuity of tissue, by nerve tracts and by nerves. In the phrase, by continuity of tissue, we include also the blood and lymph which are tissues possessing structure, *i. e.,* red blood corpuscles, leucocytes and blood plaques, only the stroma, instead of consisting of fibrous tissue, consists of a fluid medium, thus enabling blood and lymph to serve many functions. All impressions coming from objects and changes, which cause man to take cognizance of the objective features of these objects, reach the brain cortex through the optic, olfactory, auditory and gustatory nerves and the nerves for touch sensation, and are represented, in Fig. 1, by the arrows with *o's* attached. All impressions coming from objects and conditions, external to or within the brain, which fail to cause man to take cognizance of the objective features of these objects and conditions, reach the brain cortex through continuity of tissue and through nerve tracts from the lower nerve centers which have responded to the impressions and projected upon the brain cortex, not the neural changes caused by the impressions, but only their own impulses, and are represented, in Fig. 1, by *x's* and by arrows with *x's* attached.

A man, turning his eyes toward heaven on a clear night, sees by the light which they emit or reflect, stars, whose number, color, size, shape, position and time of appearance and disappearance, he can observe, think about and form conclusions or beliefs concerning them. The perception of stars in this way, we would call objective experience with stars; and impressions from such stars would be represented in the diagram by arrows pointing toward the eyes, with *o's* attached. But if a man falls and strikes his head sufficiently hard, he is apt to see flashes of light which, in some instances, is perceived as stars. The perception of stars in this way, we would call subjective experience with stars; and impressions causing such perception would be represented in the diagram by arrows with *x's* attached. A person, who is dreaming of stars, has visions of memory stars passing before his mind. This is also subjective experience with stars and, as it arises from processes mainly within the brain, the impressions causing such perception would be represented in the diagram by *x's* alone. Thus we see that a person may see stars which really exist in the objective world and which excite perception of themselves reflexly, or else, a person may see stars which have no objective existence but which exist in consciousness because their perception is engendered automatically from *a priori* subjective elementary qualities of the brain cortex itself. Further, a perception of *yellow* may be awakened in a person by placing a sheet of yellow paper before him or by mixing santonine with his food; a perception of *sound* by ringing bells in his presence or by giving him a moderate size does of quinine, or pathologically the presence of wax in the ears may make him hear all sorts of noises, from a light blowing sound to that of steam whistles; a perception of *cold* with shivering by placing him in a cold bath or by giving him a sufficient dose of phenacetin or other coal-tar antipyretic; or perception of something disagreeable, such as snakes, rats, vermin, etc., by actually placing them before him, and which may fill him with

disgust or terror, or, as a result of blows upon the head, of disease, or of drugs, abnormal brain states may engender perception of these animals, animals of the mind—visions, which also may fill him with disgust or terror.

From the foregoing, it can be seen that the same subjective elementary qualities are not always awakened in consciousness by any one unalterable condition of affairs, either external or internal to the experiencing person. No doubt, the possibility of awakening perception reflexly and automatically is in a large measure responsible for the claim that man is endowed with a dual consciousness or two Minds—Objective Mind and Subjective Mind. As a matter of fact, there is no evidence today that shows that man is animated at any time by such entities—metaphysical entities—as an Objective Mind and a Subjective Mind. Some acts, physiological or otherwise, are performed knowingly by man, while others are performed without his knowledge; hence the latter kind of acts are called subconscious. Nevertheless, all acts are conscious acts of some sort. All subconscious acts, such as reflex and automatic actions, are merely due to physiological activity of the reflex and automatic nerve centers—not, as many claim, to activity of the Subjective Mind. All thought, in whatever manner it is awakened, is automatic in character, and its direction and contents are influenced or controlled more or less completely by emotional states, habits, association, education and experience, all of which suggest to man present mental images and stimulate the psychic processes, grouped together as imagination, to form combinations of mental images, or concepts of probable, possible or impossible future conditions and happenings.

If, as many claim, objective experiences were the only cause of our thoughts and modes of thoughts, then the experience with the many different associations of ideas based upon sensory data, would be the moulder of our psychic nature and our sole educator. As a matter of fact, objective experience is not the sole educator or guide for action, with men. The psychic nature of man is purely the result of experience with subjective qualities, no matter how awakened in consciousness. Knowledge of the fact that the psychophysiological cycle in all persons is composed both of objective and subjective experience, enables psychic investigators to understand the reason for the existence of so many psychic healing methods and to judge the value of these methods in actual clinical practice.

All intelligent readers, who are still in possession of open minds and common sense, can see for themselves that psychogenesis is an important subject for study by all psychic healers, for it really furnishes the true basis of the whole doctrine of Suggestion or of psychotherapy. Any person understanding psychogenesis, will not, like so many hypnotism *dilettanti*—those who delight in promoting the doctrine of hypnotism, metaphysical healers, Christian Scientists and the like, attribute impossible powers to Mind and other entities; but they will recognize that brain and body react mutually according to biologic, physiologic and psychic laws. In spite of what may be said to the contrary by Christian Scientists and psychic codists, pathists and fadists, the mind must react undesirably and unpleasantly to pathological bodily conditions. That great psychologist, Shakespeare, who seems to have known everything concerning human nature, truly spoke sense when he said:

"We are not ourselves
When nature, being oppress'd, commands the mind
To suffer with the body."

—*King Lear.*

(To be continued.)

THE REAL SELF.

BY WILLIAM WALKER ATKINSON, CHICAGO, ILL.

NOTE.—In a previous number of this journal there appeared an article, written by myself, entitled "The Real Self," which article has been used as a foundation for the present one. In the present article I have endeavored to give the broader view of the subject which has come to me.

Many of us are accustomed to thinking of ourselves on the physical plane alone. When we think of the Ego—the "I" of ourselves, we picture it as a human body with organs ranging from the finest —the brain, down to those of coarser atomic structure. To one living on this plane of consciousness the body is the *real* self, and the Mind but an appendage to the body. Such a man speaks of "my mind" or "my soul," as he speaks of "my hat," "my coat," "my shoes"—as things belonging to him, which he uses, but which are not *him*. To him the Body is the real man—the Mind something useful to the body—the Soul a nebulous hypothetical something of which he has but a hazy idea and no consciousness. He lives on the physical plane alone.

Others picture their "I" as Intellect or Mind, having control of the body and its organs, and having its abode in the brain, or brains, of the human being. To these people the Intellect is the Real Self, in fact to many of this class the Intellect is elevated to the position of God, and they bow down to and worship it. They realize the subjection of the body to the Mind, and are aware of the wonderful powers of the latter over the particular body under its control; the bodies of others; the minds of others. To them the Intellect is the highest self, identical with the Soul. They are conscious of the wonderful workings of the mind, but are conscious of nothing higher. To some of them death seems to end all, their idea of mind being that it is a product of the brain. Others feel that somehow, somewhere, their Intellect will maintain its existence, but it is merely a *belief* or hope, based upon the words of others who have claimed authority to speak. They have no consciousness of pre-existence or future existence—no perception of that REAL SELF which *knows* itself to be Eternal.

A third class have so far progressed along the Path of Life that they have crossed the borders of a new plane of consciousness. They are in a strange land—they see no familiar landmarks—they do not recognize the country that lies before them. Their friends, whom they have left just a few feet behind across the border, do not seem to realize the difference the short distance has made to those who have traveled it, and therefore doubt the prospect seen from the new point of view. Those who have crossed the border find that they have acquired a *consciousness* of a real Existence. The "I" consciousness has passed beyond the Intellectual plane and is able to look back to that plane and the one still further back, the Physical plane. "I" recognizes the value of both Mind and Body, but regards them both as but instruments, tools or servants, with which to work. "I"

feels that it has existed from the beginning (if beginning there was) and will exist until the end (if end there be). "I" feels a keen pleasure in mere existence—in the NOW. "I" knows itself to be a part of the WHOLE THING—knows that the UNIVERSE is its home. "I" knows itself to be a tiny drop of spirit from the Great Spirit Ocean; a ray from the Supreme Sun; a particle of the Divine Being, encased in a material body, using that body and a force called Mind, with which to manifest itself. "I" does not at present understand all things—far from it. It has not as yet been able to bring its tools to that degree of perfection. It merely *knows* that it IS, has ALWAYS BEEN, and ALWAYS WILL BE. "I" allows Intellect to indulge in speculations, but contents itself with the knowledge that it IS—it frets not itself with the problems of the past or future, but lives in the NOW, and knows itself to be a part of the WHOLE. "I" knows that it cannot be destroyed or injured—that it exists in accordance with Law (and that Law is Good) and asks no further light at this time, knowing that in its progress through matter, discarding sheath after sheath, more *knowing* will surely come. It says, trustfully and confidently, to the Absolute: "Thy Will be Done."

Knowing itself to be immortal, "I" has no fear of the death of the body—one body is as good as another to it—it is willing to lay aside the body as it does a coat, when it has outworn or out grown it. Knowing itself to be impregnable to harm, "I" has no Fearthought—it fears nothing. Knowing that the Law is working for development (always for ultimate good) "I" is not disturbed by the cares, troubles and sorrows of Life—it knows them for what they are. The body may be in pain, the mind may be burdened with sorrow, but "I," *knowing,* smiles.

"I" knows itself to One with the "I" of all living creatures, and knowing this it cannot manifest Hate, Fear, Envy, Jealousy—it cannot Despise or Condemn. These and other feelings of the old life drop from the person like a discarded mantle when "I" mounts its throne. "I" recognizes that others may not have progressed so far on the path as itself, but knows them to be but fellow travelers on the same road, who are doing the best they know how, considering their stage of the journey. "I" recognizes Ignorance—not Evil. "I" has but one feeling toward Mankind and the whole living world—LOVE. Aye, Love and Comradeship for even the *last man,* for it knows that that last man cannot be left out of the great scheme of Life.

"I" knows that it has traveled a long road leading to its present position, and that all Life is traveling the same. "I" looks back and sees others covered with the mire and dust of the road, far back on the Path, but knowing that it has traveled the same stage of the journey—been covered with the same mire and mud—it cannot condemn. "I" knows that it is but on the threshhold of the new consciousness—the borderland of the Cosmic Knowing—and that far beyond lie regions of marvelous beauty which will in turn be traveled and then on and on, increasing in strength and knowing-power each day. "I" sees endless phases of existence opening up to the vision—it cannot at this time *understand,* but it knows of the existence of the Law, and is content. "I" has the courage of Intelligent Faith, and presses forward cheerfully to the Divine Adventure. All this—and more.

To the man or woman who under-

stands, the task of self-development becomes a labor of love—an exalted task rather than the mere selfish striving after power. As the sculptor saw in the block of marble the form of the angel, and was impelled to cut away the surrounding material in order to liberate the angelic form—so may we, seeing the God-like form within us, strive to liberate it. That inner form is the real self—the "I." If you have never realized this truth, relax body and mind and indulge in a little introspection; turn your gaze inward; listen to the voice of the Soul. You will be conscious of a faint recognition of the Something Within striving to make itself manifest to your understanding—asking for the proper tools with which to work. Listen, listen in The Silence! Day by day the Voice will grow plainer—day by day the Light will grow brighter—your own is coming to you, at last. O, joy unspeakable! O tears! O laughter! After long ages you are coming in sight of the Promised Land.

Know yourself O Man! Know that you have within you the Divine Spark, to which both body and mind are but servants. Know that your body is the Temple of the Living God and respect it as such. Know that your Intellect is but the instrument of the manifestation of the Soul—the "I."

Do not crawl on your belly like a worm; do not humble yourself in the dust and call upon heaven to witness what a despicable creature you are; do not call yourself a miserable sinner worthy only of eternal damnation. No! a thousand times no! Rise to your feet; raise your head; face the skies; throw back your shoulders; fill your lungs with Nature's ozone. Then say to yourself: "I AM."

Man has acquired a wonderful power when he can *understandingly* say: "I AM a part of the Eternal Life Principle; I AM created in the Divine Image; I AM filled with the Divine Breath of Life; Nothing can hurt ME, for I AM ETERNAL."

The first requisite for the acquirement of an understanding of the Law is the recognition of the existence and the power of the Real Self—the "I." The more complete the recognition the greater the power. Specific directions for the acquirement of this faculty of recognition cannot be given. It must be grown into and felt, rather than reasoned out by the Intellect. You will not be long in doubt as to whether or not you are on the right track; if you are right you will begin to realize it at once. You will have glimpses of it, and then it may slip away from you for a while, but fear not, you cannot escape it in the end.

You will feel that your body is but as a suit of clothes, which whilst covering you temporarily is not YOU. You will feel that you are separate and apart from your body, although for a time living in it. You will feel that you could as well live in some other body, and still retain your sense of individuality. You will realize then even your mind is not You, but is merely the instrument through which You manifest yourself, and which being imperfect prevents the complete expression of the Soul. In short, when you say, or think, "I AM," you are conscious of the existence of your *real* self, and feel the growth of a new sense of power within you. This recognition of the self may be faint, but encourage it and it will grow, and whilst growing will manifest itself to your mind by impressing upon the latter the knowledge of the proper plan for further development. It is another

example of "to him that hath shall be given."

This mere calling of their attention to the fact, will awaken the first glimmer of recognition in some; others will find it necessary to reflect upon the idea and awaken to a recognition of the Truth more slowly. Some will not *feel* the Truth. To such I say: The time is not yet ripe for your recognition of this great Truth, but the seed is planted and the plant will appear in time. This may seem like the veriest nonsense to you now, but the time will come when you will admit its literal correctness. You will find that a desire has been created that will cause a mental unrest until more light is received. As Walt Whitman says: "My words will itch in your ears till you understand them." As Emerson says: "You cannot escape from your good." To those who feel the first indications of the awakening of the Soul, I say: Carry the thought with you and it will unfold like the lotus, naturally and gradually; the truth once recognized cannot be lost, and there is no standing still in nature.

LIVING ABOVE THE SENSES.

BY F. S. MEACHAM, M. D., OAKLAND, CAL.

What do people really mean who talk about living above the senses? There is an increasing army that claims to be so living. Does our observation of them lead us to believe that they are telling the truth, or rather are we forced to think that they are self-deceived? Do they really act sufficiently different in the presence of sensations of any kind to confirm us in the belief that they are in some mysterious realm above the necessity of these channels of information? Do they when confronted with pain, misfortune and death act so differently from the rest of the race that we must, perforce, believe their claims true?

Or, if we grant that they are in many ways peculiar, is it of a type that necessarily means superiority? What makes them thus superior, *if* they are so? Can it become a possession of ordinary mortals? How obtain this possession, *if desirable?* These and a thousand other questions crowd themselves upon us for answer, when we listen or read of this much vaunted possession

We are told that inspiration, or intuition, or the silence is the road to this coveted place.

But what are these? What really is inspiration? How are we to know when we are inspired? How determine when anybody else is inspired? By what or by whom inspired? Do all who are thus inspired agree in the main essentials of life and conduct? Do they come any nearer agreeing than the rest of the race? Is their advice any better, apparently, than what we get from others who make no such claims?

How do they determine the source of their inspiration? Why don't they agree better as to what inspiration is and how we are to obtain it? Each one seems to have a patent of his very own on *the true and only brand of inspiration* that can be

relied on. With so many types, how determine the genuine? If each attempts to look within only, as we are taught by a growing number to do, who will be left to look without? Certainly the without should not be neglected. Is it safe to trust the outside to simply soak in, or would it be better to take some of the more desirable of it in voluntarily?

Granting that each is a law unto himself, that each of us will react upon outside stimulation according to what he really is mentally, morally and physically at that time, and granting, finally, that all the outside can do is to furnish opportunities, still we would be forced to ask, are opportunities so unimportant as to need no attention? If opportunities are outside, and we are always looking for God within, how are we to be able to select properly from among these opportunities? Is it reasonable to think that we will be just as aware of them with the attention always within, as if we took an occasional excursion outside? How can we become acquainted with these opportunities save through these despised senses? And even if we are driven, at last, to accept, with Spenser, *a transfigured realism,* still the *outside* is there, and our attention to the senses and perceptive faculties accentuates our impressionability, so that more, and ever more, of these opportunties present for consideration, as we attend and examine. What do we really mean by looking within for inspiration? Is it not true, after all, that the outside is just as essential as the inside? Even if we hold that it is impossible to really see the outside *as it is,* yet that *same outside must always be there* in order that we *may see at all,* and the nature and amount that we will see or perceive will depend on the nature and number of occurrences taking place outside *that are capable of stimulating our senses.*

So that even if I, as a personality, modify these impressions by my character, yet the raw material comes from my environment. Inspiration, is not, then, a thing to itself but one among many other faculties and capacities for becoming aware of the without and the within.

We are told again by these same people who have no use for the senses, or ordinary reason, that intuition is vastly superior to reason.

What is intuition? Is it anything more than extremely rapid reasoning? If so, what is it? How does it come to be so superior? How determine that it really is so superior? If judged by its fruits, would it be so deemed? Is it necessarily superior because it gives information that we cannot get by any other route? The ear, for instance, gives information that the eye cannot give, but does that prove that the ear is superior to the eye, or that we really have no use for the eye?

So does the possession of intuitional and inspirational powers give material for thought; but, in no way that I can see, do they exempt us from reasoning on that information and spelling out what it means.

Reason cannot see nor hear the outside world, but it must be active if we are to know just what these sense impressions mean.

Intuition does not, if we may judge it by its fruits, give any hard and fast knowledge of truth. The hard and fast facts and truths given by one intuitionist are as flatly contradicted by another. They do not simply supplement each other, but contradict each other. One must die that the other may

live, for I hold that there are no contradictions in the truth. One truth always fits in and supplements another, no matter where either comes from, nor through what medium we become aware of either.

When we find two statements at war, we need not try to harmonize them by relegating them to different planes, for the planes do not war; they are but parts of one whole. This is a universe, not a diverse, nor a multiverse.

A truth on one plane is a truth on all planes. Fuller and more complete it may be, but not contradictory.

So many, in the so-called new thought, try to get rid of answering hard questions by informing you that you must get out of the senses before you can know. That you must climb up to where they are, so that you can see that the senses are liars and deceivers.

All this is but deceiving ourselves and attempting to deceive others. A truth is a truth everywhere. The different planes of the universe do not contradict each other, and when we understand we can see that one plane is but a growth, an extension of the others, so that there can be no contradiction.

This attempt to escape reasoning, to escape harmonizing our experiences on all planes, is detrimental to our success. It leads to all kinds of ridiculous statements and attempts to live in a manner that can but result in ill health and financial failure. Look at the thousands of wrecks caused by psychic investigation, wrecks to morals, health and finances. All this is because of our vain endeavors to separate the world into segments, and to disregard all save the segment we happen to be investigating at the time. This leads to unbalancing of our mental lives and consequently an unbalancing of our temperaments and bodies, and of necessity to failure, physical and mental as well, for success is balance, it is harmony.

I do not for a minute think that one must be ill to be a medium, as we call them, but they, many of them, are ill, because their subconscious lives are developed at the expense of their voluntary powers, or in excess of them, hence *they feel* in excess of what they analyze, and become unbalanced, and the extra strain on the emotional centers causes them to break down, and the ill health is the result.

It is only necessary to restore the balance and keep the analytical, the voluntary, *which are the inhibitory powers,* developed up to the emotive ones, to keep the balance, and I maintain that it can be balanced up, not down, that the reasoning and voluntary powers can be kept even with the others, and deny that the others must, of necessity, be suppressed or nearly so, to be healthy. The experience of thousands who are perfectly well, and yet spending their lives investigating these topics by means of personal experiences at that prove the possibility.

Suppression is weakening, no matter when we suppress, provided the thing suppressed has powers that might, if regulated, be for good. A mere reasoning machine is just as ill adapted to the world in which we live as a mere feeling machine. The ideal, and the one we are daily approaching, is a balance of the two. This balance can never be reached, nor maintained, by living above the senses, nor above the reason either, but by regulating all so as to fit into and supplement the highest and best we know.

Let us live on the earth now and here, using all the faculties we possess to the best of our abilities, and the developed

character thus maintained, will carry us, both here and hereafter, to an environment fitted to satisfy *our every real need.* All motion is toward equilibrium, and that cannot be attained 'till desires of all kinds are approximately satisfied. Progress will continue—change will continue to take place until it is consummated.

A recognition of this fact and a hearty co-operation with it will immensely enhance our progress and increase health, bodily and mental as well. Let us use our inspirational and our intuitional faculties, let us calm down, enter the silence, become receptive if we wish (and the immense value of these conditions will only be denied by those who know nothing of them), but let us use our senses and our reason as well, and at times be positive, critical, analytical, skeptical if we will, but at least insist that we know where we are, so far as capacity will permit. Let us not endeavor to become mere empty bags, to be filled with anything and everything so we are filled, but see to it that it is of the best we can understand.

It is only when some of these powers are separated from the rest and so exaggerated as to unbalance and unfit us for our every day duties that I protest or disagree. As parts of one whole, they are all right. As superior and all that is needed, they are dangerous and lead to idiocy, not sense and balance; to disease, not health; to misery, not happiness.

Alone, they cannot be understood; as parts, they are as plain as any other parts are, and as useful and no more so, for leave out any, and we are immediately unbalanced. Not the *possession* of a faculty *but its misuse* constitutes wrong. Each power is good when co-operative with all the others for the true, the good, the pure; and any of them, even inspiration, intuition, or prayer, becomes a curse if used alone to contradict or tyrannize over the other powers.

Liberty and co-operation, not tyranny and suppression, should be our aim, both in our soul powers and governments.

The Effect of Modern Education Upon Children.

The stress of modern education has enormously taxed the brains of children by the multiplicity of studies. Children cannot assimilate the ideas in widely differing departments of knowledge at one and the same time. The effort to do so deranges, in many instances, the entire nervous system of the child. The so-called nervous child is not only not normal, but may be the victim of the educational methods of the present day. The examination system is often a horror to such a child, as the writer knows from his own experience. The studies required of a growing child should never be allowed to disturb the health or interfere with proper rest and exercise. The modern city child seems to be unable to endure the burdens of civilized life as easily as did the children of the past, who were brought up in the country and spent the greater part of the time in the fresh open air. Whether our fathers were more hardy and robust as children than the progeny of the present generation may be an open question, but certainly the conditions of civilized life have so completely changed that at the present day mental and physical education possess equal importance for the growing child. The mind of the child today is too often developed at the expense of its vitality and health.—*W. M. D'Aubigne Cahart, M. D.*

SERIES OF IMPERSONATIONS.

BY E. H. PRATT, M. D., 100 STATE STREET, CHICAGO, ILL.

IMPERSONATION No. 13—THE SUBCONSCIOUS MAN.

(Continued from December Number.)

My ideals are always straight and true and commendable, and the impulses which I furnish to the sympathetic man are as clean as the water which bubbles from a spring, or as the light which emanates from the sun. I am very careful about the purity of the life-flow which I send to my sympathetic brother, but after it passes through me and out into the other shapes, it does not appear like the same message which I issued to the family. I find that even the nutrition which he has to accomplish for all our family is many times poorly done and that sometimes one member of the family suffers and sometimes others. I have known the bony man to develop tumors and inflammations and all sorts of troubles. I have known the skinny man, and indeed all the others of them, to grieve, each in his own peculiar way, and of course it is always the fault of the sympathetic man, as he is the family provider; and as I am the spirit which animates the sympathetic men, the trouble, by those who look far enough, is usually laid at my door, so that the monuments of pathology erected in various parts of the human body to sympathetic mistakes or inadequacy are usually interpreted by the more enlightened of human diagnosticians as telltale evidence of a sinful life on my part. I have been thinking wrong or feeling wrong, and consequently living wrong, and hence have visited disease upon my family instead of keeping them in a healthy state. I have suffered keenly from this injustice, for I have always been conscious of the cleanness of my motives at all times and in all places, and I have long since wanted an opportunity to explain why it was that the composite man was troubled with so many wrong and wicked tendencies, moved by so many unhappy and unworthy emotions, entertaining so many incorrect, illogical and badly distorted thoughts, and as a consequence why chronic sickness for the whole family was so universally prevalent; and this at last is my opportunity, and I want you to know right now that the trouble lies not with myself, or with any other member of the family other than my sympathetic brother, who is my particular physical embodiment.

It may seem to you a little cruel and uncalled-for for me, a member of our happy family, to stand here and claim that all the chronic illness which is visited upon any and all the various members of our composite shape is all to be laid at the door of one of our number; and if this is so, why has he not been found out long ago and been held responsible for the mischief which he has done?

As to this last point, why this great truth has not been commonly known for ages past, that is easy enough to explain, because doctors have been in the habit of making their diagnoses to a great extent upon the testimony of the consciousness of their patients, and the patients

are seldom conscious of the changes which have been wrought in their body by their unconscious part, and there has, therefore, been a universal tendency to simply deal with effects in a superficial manner, whereas the real causes of illness have remained untouched undiscovered, and still in operation.

And then, too, doctors have not done enough thinking for themselves, but have been too menial in their deference to so-called authority. If you will chase this word "authority" down, I think you will find it would mostly be understood to mean a man who has occupied some public position and has written a big book, either one or both of these being enough in the minds of the average members of the medical profession to constitute him an authority upon the subjects upon which he treated, just as though books did not have to be rewritten and the mistakes of professors repeatedly corrected. But doctors have been illogical, and hence have not gone as far in their medical discoveries as they would have done if their brains had been freer or better trained.

I mean by that simply this, and I tell it to them right in their faces, and they can talk back if they want to, but my advice to them is to open their ears and keep their mouths closed, and see if what I am saying does not sink into their consciousness and awaken them to the truth of my accusations: there is not a medical college on the face of the earth that does not tell all about the voluntary muscles and the involuntary muscles, and how the voluntary muscles are supplied by the cerebro-spinal nervous system, and how the involuntary muscles are supplied by the sympathetic nerve. They describe very accurately the location of the involuntary muscles; they say that the involuntary muscles are found in the muscular coats of all the tubes of the body; they surround the sweat and sebaceous glands, the entire alimentary canal from the mouth to the anus, and all its branches, including the salivary ducts, the ductus communis choledochus, pancreatic duct, and the various glands that are found along the entire length of the intestine; they surround the bronchial tubes to their minutest ramification, they surround the tubes of the urinary apparatus, the sexual apparatus, and supply a coat for all the blood vessels and lymphatics. In other words, the involuntary muscles of the body have under their control the entire nutrition of the whole composite man. It is through their action that all supplies are brought and all waste carried away. It is said that all disease begins in blood stasis, or congestion, and it is weakness of the involuntary muscles that permits congestion to take place.

Now, this far doctors have gone, and everybody that is posted in medicine is perfectly familiar with these facts as stated. They also acknowledge when questioned, and seem to partially realize, that the sympathetic man is the one who furnishes the steam which runs this entire machinery of involuntary muscles. In other words, the nutrition and repair of the entire body really depend upon the sympathetic nerve that feeds and supplies all the involuntary muscles. Where they are illogical is right here; they have not gone any further than to admit these facts. They are not hunting for the waste and repair of the sympathetic nerve. Having the keys to the medical kingdom in their possession, they do not seem to have the sense to turn them and unlock the gate and look within. They know that sympathetic forces dominate and control

the peristaltic action of the entire body, and that means the organic life of the body, the functions of the body, and all forms of bodily activity, and yet they do not go the important further step of looking to the waste and repair of the sympathetic nerve as the essential element to success in their efforts to either maintain or restore the equilibrium of life, which we know as health.

Here is where they are illogical and stupid to an extent that makes me out of patience with them. You see they admit that all our nutrition depends upon the sympathetic nerve, and consequently that all repairs of bodily waste must come through the same stimulating force, and yet they neglect to take the sympathetic nerve force into consideration when they come to treat the case. The sympathetic nerve fibers may be impinged and spending the vitality of the sympathetic nervous system in a most reckless and prodigal manner, but the fact will entirely escape their notice, for they do not seem to know enough to hunt for excuses of sympathetic nerve waste in cases of lowered vitality. They simply hunt for weak spots in the body generally and ignore entirely the first cause of the weak spots.

But if I keep on expressing my feelings upon this subject I shall get so warmed up that I shall forget to stop. And then, too, it is more or less of a digression and does not properly belong to this impersonation, so that although I would like to say more upon this subject, I do not feel at liberty to do so on the present occasion. You see these impersonations are not undertaken in the interest of any theory of health or disease, and no advantage of your attention is going to be taken to demonstrate to you the important relationship between pelvic troubles and bodily vigor or reactive power; but I really wish to insist at this point that you stir up doctors to a realization of the fact that we do live by the sympathetic nerve, and that the first step to take in the cure of the sick is to know what constitutes sympathetic nerve waste; in the next place to know where this takes place; and in the next place to stop the waste, securing the freedom of the nerve fibers from undue impingement and irritation; and in the last place to employ as finishing measures such agencies as will restore sympathetic nerve power in order that the machinery of the body may have a sufficient supply of its own native steam with which to accomplish its purposes.

Here I am again wandering from my subject. It was a good dose for you, however, and I do not regret it at all; but you must forgive me if I seem to transgress, and come back with me now to the reason why it is necessary to throw the whole blame of what goes wrong in our composite family upon our sympathetic brother.

I am particularly anxious to have his condition looked into, because he does not carry out the intentions which I pour into him true to my meaning; I mean good, and he makes me mean harm; I mean virtue, and he spurs the body into vice; I mean that our family should be truth-guided, and I send truthful messages, and he distorts my meaning into lies and urges our family in by-paths of mischief of all kinds; I mean honesty, and he interprets my message to our family to mean dishonesty, and so on to the end of the chapter. In other words, he seems to hear crooked. I talk as straight as I can and try to make my meaning plain. I understand what God and His angels want of me, and see my duty plain, and do it in

a conscientious manner; but if you will sift the evidence carefully you will see that right in my sympathetic brother is where the transfer from light to darkness takes place, and here is where the mistakes of life are made.

Perhaps you will understand from his own impersonation how it is that he gets all tangled up and makes a lie out of the truth so many times. At any rate, I have not the liberty on the present occasion to take you into a detailed account of how it happens that my sympathetic brother oftentimes proves to be so imperfect an interpreter of life from me to the forms which I have created so as frequently to guide them into directions which I am horrorstricken at their having taken. Now mind you, I don't accuse my sympathetic brother of being dishonest or dishonorable, or doing anything out of the way which he can help. I simply say that oftentimes he does his work poorly, and that when as a matter of observation it turns out that our family of shapes goes wrong, either individually or as a whole, taking the road to sickness and disease and death instead of keeping the straight and narrow path that leads to life and health eternal, we find that the forces which guided to the mischief had their beginnings in my sympathetic brother.

To many of you this rather severe calling to task of my sympathetic brother may seem not only uncalled-for, but rather unfeeling, for the simple reason that my sympathetic brother in his own impersonation confessed his fault and appealed to the medical profession to relieve his terminal fibers of embarrassment in order that he might be able to supply all the various organs of the body with their peculiar rhythm, and in sufficient force to enable them to do their work as organs, well and conscientiously. In other words, he was saying that he was inadequate to his task and wanted help. I have simply to say that there are those in the audience who did not hear my brother speak, and I owe something to them. And in the next place my brother, like the rest of our family, is my own creation, and when I find fault with him I am simply finding fault with my own work, and I feel that it is my privilege to do so to any extent I choose. I know as well as you do that it is not right to be too hard on one's self. At the same time it must become a matter of universal knowledge just where the mischief lies in our family that permits so many of the human species to drag on in sickness whereas they are created for the enjoyment of health during their earth life.

(To be continued.)

The Relation of Health Laws to Mental Healing.

BY ALBERT WHITEHOUSE, DURHAM, N. C.

In my fourteen years' study and experience in all that pertains to the promotion of physical health I have given an important place to Mental Science Healing. I concede that very many conditions of ill health can be overcome by proper use of the potent forces of the mind, but I do not find that Mental Science healers have a sufficiently important regard for the natural laws governing health; for Hygiene, Physical Culture, Hydropathy and other natural agencies used in the promotion of good health.

I consider that some cases eventually cured by Mental Science, after treatment for months, could have been cured sooner if the methods had been supplemented

by some of the agencies just mentioned, suited to individual requirements.

To illustrate: Chronic constipation, which is a very common disorder and frequently the initial cause of other serious abnormal physical conditions, will produce lassitude, impure blood, headaches, tendency to melancholy, etc. Chief among the causes which produce this trouble are a sedentary life, the neglect of the calls of nature, lack of sufficient fluid to supply the demands of the body, etc. Now, admitting that the mind, properly directed, has a certain amount of control over the functions of the body, can it control those functions so perfectly that the ordinary rules of health may be ignored? The body needs a certain amount of liquid daily, to supply the various secretions, and a certain amount of muscular activity. It calls for judicious dieting, etc., and a proper mental attitude to keep it in a normal condition of health.

Can a person enjoy perfect health and derive the benefits of Mental Science teaching if he leads a sedentary life, drinks hardly any liquid, eats indiscriminately or too fast, or if he consumes too much food and does not masticate it properly?

Mind is said to control matter, but mind controls matter only when it works under The Law. If The Law be not conformed to, what occurs?

The physical laws to which the material body is amenable and the laws under which the mind can control the body must work in harmony with each other to produce harmonious and happy results. The Laws of Nature do not over-rule one another.

I think I have shown clearly that the matter of giving consideration to the Laws of Health and to such natural agencies as Physical Culture, Hygiene, etc., should supplement or form a part of Mental Science Healing methods.

[This contribution is merely an introduction to the series of physical culture lessons, by Mr. Whitehouse, which will appear monthly in SUGGESTION during the year 1902. The first installment of these lessons has reached us, but it is so extensive that we could not publish it with our other long articles this month. However, it will be given the place of honor next month, and we do not hesitate to say that the first installment, alone, is worth the price of the whole year's subscription to SUGGESTION.

Mr. Whitehouse has devoted fourteen years' study to the subject of physical culture, in this country and Europe; has held the position of physical instructor in several of our leading colleges and universities, and at the present time is physical director of Trinity College, Durham, N. C.

The physical culture lessons before us show that Mr. Whitehouse understands his profession thoroughly. His articles are well written and he has the happy knack of expressing himself so clearly that no one can fail to understand every line of his instructions.

We take great pleasure in introducing Mr. Whitehouse to our readers and can assure them he has a treat in store for them in the February number of SUGGESTION. All his articles will be illustrated by halftone engravings.—ED.]

It is among the surprises which give a relish to history, that one age not only reverses the verdict of another, but that the by-word of one generation becomes the glory of the centuries which follow.—*Ian Maclaren.*

A CLINICAL CASE.

BY HERBERT A. PARKYN, M. D., 4020 DREXEL BOUL., CHICAGO, ILL.

Medical Superintendent of the Chicago School of Psychology.

A perusal of my recent clinical reports will show that all the cases I mentioned had chronic functional troubles of the main organs of nutrition and elimination, but the patient whose case I shall report this month was in perfect physical health, so far as I could ascertain when she presented herself for treatment, although she suffered greatly from melancholia.

Persons who are not well nourished or who do not eliminate the waste products from the body properly are very apt to suffer from periods of melancholia. But this form of melancholia is quickly relieved as soon as the patient partakes properly of the "life essentials." However, the case in question, Mrs. M., age 39, appeared to be receiving the proper supply of the life essentials, and every organ seemed to be doing normal work. She lead an active life and slept well, but had suffered with melancholia for several years before she came to the clinic.

Up to the time she was 36 years of age she had always enjoyed good health and excellent spirits. Had married happily and was the mother of two healthy children. During her thirty-sixth year her husband departed for the Klondike, and with her children she took up her abode with two maiden aunts who were pessimists of the first water. They were melancholic and continually complained of ill health. She listened to their troubles from morning till night, and in a few months began, like them, to see the unfavorable side of everything, and it was not long before the unfavorable side of everything seemed to present itself to her. She avoided her former friends and became almost a recluse. She had formed a depressed habit of thought. Her husband returned after two years' absence, during which he had been quite successful, and although she took up housekeeping again for herself she was unable to throw off the mental depression. Medicines of every description were tried and numerous physicians were consulted. She spent three months at a sanitarium and took a two months' trip to California without receiving any marked benefit. Finally she presented herself for treatment at the school clinic, and finding the patient was well nourished and that elimination was perfect, we made a diagnosis of "habit of thought" and proceeded to treat her for this trouble.

The result of the suggestive treatment confirmed the diagnosis, for she was dismissed, perfectly cured, after one month's treatment. There was improvement from the first, and the patient appeared to be as cheerful as at any time in her life after two weeks, although treatment was continued daily for one month in order to insure perfect recovery.

At the first treatment the patient expressed her anxiety to be cured and promised to follow carefully any instructions we might give. The theory of the dual mind and the use of auto-suggestion were explained to her. She was instructed to

relax at least a dozen times each day for a few minutes, and while in that condition to think over the suggestions made to her during treatment.

Habits are formed by repetition, and the patient followed the instructions so faithfully that it was not long before the suggestions made to her during treatment became her own thoughts and resulted in a new and desirable habit of thought.

At her first treatment the explanations were made to her and the suggestive condition induced. Then suggestions similar to the following were given to her:

"Mrs. M—! Today I shall place the seed of happiness in your mind. Your mind is prepared to receive it and that seed will grow until you are bright, happy and cheerful from morning till night. You have been happy the greater part of your life—thirty-seven years—and all the old cheerful, happy characteristics are being aroused, and in a short time you will be happier than at any time in your life. You have everything which should make a woman happy—a good husband, beautiful children, comfortable home and good health. You have simply had a habit of thought, but the seed of happiness is now planted and the habit of thought was broken the moment I began to speak to you. The seed of happiness has already begun to grow and in a few days will fill your whole mind.

Let the sunshine enter a room and the darkness disappears. Similarly this seed of happiness has entered your mind, and henceforth all your thoughts will be happy and cheerful. From this moment you will see the bright side of everything. You will look for the bright side of everything and everything will appear to present its brightest side to you. Your attitude towards everything changes from this moment. You will now see the good, the beautiful in everything. A weight has been lifted from you and you will leave here a new woman. As soon as you enter your house, after leaving here, you will begin to sing and dance. You will endeavor to be merry and make everyone around you merry. You will practice deep breathing in the open air and it will exhilarate you. Life will seem like a holiday. You will feel like running and skipping as you did when a child. You are happy, happy, happy. Oh! so happy NOW!

I will arouse you in a moment or two and you will leave this room happier than you have been in years. You will return tomorrow to tell us how happy you have been. A dozen times every day, or oftener, you will relax for a few moments and think over what was said to you during treatment. The seed of happiness has been sown and you will do your best to encourage it to grow."

Suggestions of this nature were given to the patient and repeated many times with slight variation. She was then aroused and took her departure after promising to follow instructions.

Next day she reported having made some improvement and her husband stated that he noticed a great difference. Improvement was rapid and inside of two weeks the patient was happy from morning till night. Treatment was continued for the balance of the month; the suggestions given from day to day being similar to those already outlined.

Physicians who have not studied suggestive therapeutics are continually allowing cases of this nature to slip away from them to be cured by Christian Science, when a few suggestive treatments would bring about a cure. If the case I have reported had been treated by properly directed suggestions by the first physician consulted, the patient and her family would have been spared several years of suffering, to say nothing of the expense.

Any earnest student of suggestion can duplicate this result.

Queries and Answers.

PLEASE NOTE.

The editor will endeavor to answer all queries as satisfactorily and fully as possible. However, as the majority of the readers of SUGGESTION are in possession of his mail course on Suggestive Therapeutics and Hypnotism, frequent reference will probably be made to certain pages of the course in the event that a detailed answer to the query may be found there. All queries will be condensed as much as possible, so that there may be sufficient room each issue for the numerous interesting inquiries already pouring in to this department. The editor does not wish to monopolize this whole department and would be pleased to hear from any reader who can furnish further and better information. It is desirable that those who seek information report the results, whether good or bad. When writing anything concerning a query please give the number attached to it.

Query 7. How Christian Science Cures.

I notice you lay great stress on the "life essentials," or rules, to be observed in order to preserve health. I was a chronic sufferer for years. Had tried medicines, osteopathy, Christian Science, etc., but received no benefit until I read your article in the November SUGGESTION. After reading it I began to supply myself with the life essentials and I have been picking up ever since. I took my Christian Science treatment earnestly, and saw others cured by the treatment. The Christian Scientists never give any instructions about such things as the life essentials; in fact, they ignore everything but mind, believing it is all-powerful. That the Christian Scientists do cure patients without taking any rules for health into consideration cannot be denied, and I should like to know what force cures their patients, when they are cured, and why I received no benefit from their treatment.

Fla. E. G. B.

Many might claim that a lack of faith in the Christian Science treatment was the cause of my correspondent's failure to receive benefit, but this is not the case. The best Christian Science healers will declare that faith in their treatment is not necessary, and the results they obtain in many instances with skeptical patients will support this claim.

I have known many chronic sufferers though they began the treatment without the least faith in it; many of them having taken the treatment simply to please the who were cured by Christian Science, alwhims of friends who believed in it.

Thousands of patients have been cured while taking the Christian Science treatment, but a careful analysis of the methods employed in bringing about these cures will show that the results are due, wholly, to the workings of The Law of Suggestion.

This query will be found very fully answered in Lesson XVI, of the Special Mail Course, beginning with page 116, under the title "How Christian Science Cures Genuine Complaints." However, for the benefit of readers who do not possess a copy of the mail course, I shall answer this query as briefly as possible.

Patients suffering from mental troubles, pure and simple, can generally be relieved in a short time by Christian Science, provided their general physical condition is good. The Christian Science healer explains (or may I say *suggests?*) the Christian Science theories to his patient, gets him to look upon the bright side of everything; asks him to use affirmations (auto-suggestions), which con-

sist in a simple thought the patient is to repeat to himself a number of times each day; encourages him by a wholesome, cheerful manner, and eventually changes the patient's undesirable lines of thought by substituting new thoughts. This is exactly what we aim to do by suggestive treatment, but by leaving religion out of our treatment we are able to obtain results in patients regardless of their religious beliefs.

If a child be born of parents who eat, drink and breathe correctly he will form correct habits of living and will probably grow up to be a strong, healthy man.

If a child be born into an environment in which incorrect life habits are practiced he generally grows up like his parents—always complaining, more or less, and generally suffering from constipation, headaches, dyspepsia, etc., which he will tell you he has "inherited."

Place a child of the latter type in an environment in which correct living pertains, and he will soon become robust and healthy; showing that his poor health was due to environment and not to heredity.

Let a man of the first type begin to worry and he will neglect the life essentials and eventually, unless the worry cease, he will run down physically, and all the medical treatment in the world will not benefit him unless he chances to meet a physician who, through accident or design, relieves the "worry thought." When the mental condition is improved such a patient generally regains perfect health, since he has correct habits of living to which he will unconsciously return.

Christian Science will cure a patient of the first type because it will bring about a change in his lines of thought. With the relief of the mental troubles the patient again partakes properly of the life essentials, and his physical condition improves.

If a man of the second type run down physically, through worry or through his failure to partake properly of the life essentials, Christian Science treatment, as usually employed, will prove of no benefit to him. It may bring about a change in his mental condition, but physical improvement will not follow, for he has not correct habits of living to which to return as the mental trouble improves.

My correspondent undoubtedly belongs to the latter class, for he did not improve physically under the suggestions of the Christian Scientists, but when he received the *suggestion* to look after the life essentials from the November number of SUGGESTION he acted upon it and improved health has been the result.

The patients he saw cured by Christian Science suffered either from purely mental trouble, or had cultivated correct habits of living in their younger days, and these correct habits stood them in good stead when their change in thought occurred under Christian Science treatment.

Whenever a cure of a physical trouble takes place under Christian Science treatment a close analysis of the cause of the result will always reveal the fact that there has been a change in the amount of the life essentials (*) *consumed by the patient.* I have seen scores of patients completely cured under suggestive treatment when suggestions directed to the life essentials were employed, although they received no benefit from prolonged Christian Science treatment.

The vast majority of Christian Science Healers, Hypnotists, Mental Scientists,

*See Clinical Report in November SUGGESTION.

Magnetic Healers, Osteopaths, aye, and the physicians from all schools of medicine as well, pay but little attention to the absolute necessities for perfect physical health—the life essentials. Of course they all make some cures, but their usefulness to humanity will increase in the same proportion as they increase and improve their suggestions relating to the "life essentials."

Practitioners of the majority of the systems of treatment previously mentioned will accept and adopt suggestions of a practical and common sense nature when their attention is called to them. But, alas! the Christian Scientists and the Mental Scientists, if we are to judge by their leaders, ignore the importance of looking after the very things upon which the tissues of the body depend, and in this way limit their usefulness and their successes to patients who chanced to be born into an environment in which correct habits of living were practiced, not taught.

To substantiate this assertion, I quote from a letter written by the editor of one of the most widely circulated Mental Science publications to Mr. Albert Whitehouse, who will edit our physical culture department. Mr. Whitehouse submitted an excellent series of articles to this Mental Science journal and drew the editor's attention to the fact that if the Mental Scientists would give more attention to some of the requirements of the physical body their success would be greater.

His articles were returned with the following comment by the editor:

"Your note and article just read. I have looked over your articles carefully, and find they will not do for my paper. The very fact that you take the attitude that mind is not all potent in healing would debar it from the columns of ———.

"You have a perfect right to a difference of opinion, but I do not teach others' views, but my own, on the subject of mental supremacy."

Next month our readers will have the opportunity of judging for themselves the value of the class of information which was thought to be positively dangerous to the subscribers of a Mental Science journal. However, had the articles by Mr. Whitehouse appeared in the Mental Science journal in question and their instruction been practiced by its subscribers, I am certain that many of them would have enjoyed better health and retained a few dollars, which have since found their way to headquarters for Mental Science absent treatment at so much "per."—ED.

Query 8. Treatment of Infants,

Can an infant or a very young child be treated by suggestion? I have seen them benefited wonderfully by magnetic healing, and can understand how benefit might follow if magnetism passed from the operator to the child as claimed. But you deny the existence of a force which passes from the hands of the operator to the child. How do you account for these cures if they are not made by magnetism, and how would you suggest to an infant? C. D. R.

Mo.

My correspondent is mistaken when he says I deny the existence of a magnetic fluid or force which is said to pass from the operator to his patient. It is impossible to prove a negative, and I should be illogical if I said there was no such thing as animal magnetism. What I have said, repeatedly, is that when confronted with two explanations for a given phenomenon we are bound, if we would be logical, to accept the simpler explanation; and that all the phenomena of so-called magnetic healing could be readily and satisfactorily accounted for by anyone who possessed even our present limited knowledge of the

phenomena which can be produced by Suggestion.

I have heard magnetic healers declare that their cures were not made by Suggestion, but their ignorance of the subject of Suggestive Therapeutics has invariably prompted their declarations. They failed to realize that suggestions can be conveyed by any and all of the five senses. If a friend touches you on the shoulder from behind, it is not magnetic healing which makes you turn around to see what he desires, but suggestion and auto-suggestion. You receive a suggestion from him through the sense of touch and then the auto-suggestion "Someone desires my attention" arises within your mind, and the result is that you turn around. Similarly when a patient is taking magnetic treatment the auto-suggestion arises, "He has placed his hands there to relieve my trouble."

The cures made by magnetic healing can be duplicated by Christian Science, and the Christian Scientists do not place their hands on a patient. Suggestion, without religion, will accomplish the same results obtained by both these systems of treatment.

Many Magnetic Healers instruct (suggest to) their patients to breathe deeply and to drink large quantities of fluids. Certainly, in giving this instruction, they employ suggestion, and every reader of this magazine must know the benefit to be derived from giving attention to the life essentials.

"The tendency of nature is to repair," and this is chiefly so in young children. A cautious mother will call in a physician the moment a child gives symptoms of being sick, but ninety-nine times out of a hundred the child would get better if no physician were called. However, the physician or healer called to attend the child receives the credit for the cure and will, in turn, credit his system of treatment with the result. Many of the cures of children attributed to magnetic healing can be accounted for in this way.

Occasionally cases of chronic troubles in children are cured by Christian Science or Magnetic Healing, after the regular physicians have failed to produce results. Of course, allowances must be made in some cases for the gradual return to health, which would have followed without any methods of treatment, but in some cases the results will appear truly miraculous.

When a remarkable cure of a chronic trouble has occurred in a child under Christian Science or Magnetic Healing treatment, endeavor to find out what has caused the child's nutrition to improve, and my correspondent's query will be answered. Had he cited a particular case I could have made my reply more pointed, as it is it must necessarily be general.

A sickly mother, frequently, is surrounded with sickly children. Improve the mother's health and the children will generally improve. Her health is improved because, through accident or design, she begins to partake properly of the life essentials. Her children will begin to imitate her, unconsciously, and their health will improve. In this improvement we certainly can see the effects of Suggestion.

A nursing child is like a branch of a tree, and its health depends upon the tree from which it draws its nutrition. Improve the health of the mother and you improve the nutrition of the child. A mother who is constipated or dyspeptic cannot give proper nutrition to the child at her breast. Its food is likely to be

saturated with the waste materials which should have been carried off by her kidneys or bowels, and sickness is the result. Health suggestions will operate in a child if directed through the mind of its mother.

I know a young mother who suffered from rheumatism, headaches, constipation and dyspepsia before she took treatment from a magnetic healer. He gave her the usual magnetic treatment and instructed her to breathe deeply, eat heartily and drink three quarts of fluid a day. In a few days her stomach and bowels were better, and the improvement was so marked that she insisted on having her baby, who was sickly, treated by the magnetic method. Every day the healer passed his hands over the nursing child in the usual way and the child improved steadily. This result was cited to me, to substantiate the claim that no suggestions had been used with the child, who could not have understood them anyway, and I was asked to accept this as a proof of the existence of animal magnetism.

The student of suggestion will understand that the treatment of the child in this case had nothing to do with the result. The child would have improved if the magnetic healer had never placed a finger on him, *because the health of the mother, from whom the child drew his nutrition, was improving.* Suggestions were employed to improve the mother's health, and they influenced the child's health through her.

I have seen many cures similar to this, which have been attributed to Christian Science or Magnetic Healing, but on investigating the conditions surrounding the child, prior and subsequent to its improvement, I have always been able to trace the result directly to the effects of Suggestion.

If my correspondent will give us a special case and cite the conditions surrounding the child before, during and after treatment and tell us the symptoms of the trouble of which it was relieved, I will be able to answer his question more specifically.

Query 9. A Telepathic Performance.

Can you tell me where I can learn a system of communication similar to that employed by the Zantsigs in their socalled telepathic performance, as given at the Buffalo Exposition?

I have received a letter from Prof. Zantsig stating I was unfair in my criticisms of the Zantsig performance and that they had no means of communication other than telepathy. I wrote to him stating I was sorry if I had done them an injustice and asked him if they would submit to test conditions. I received a generous reply stating they would willingly undergo the test at any time at any place. Consequently, arrangements have been made for the tests to be made at the Chicago School of Psychology early in February in the presence of the students attending the February combined course.

The communications with the Zantsigs will be published in the February number of SUGGESTION and the result of the tests will be fully reported in the March number.

If you will communicate with the Ralph E. Sylvestre Co., whose page advertisement appears in this number of SUGGESTION you can obtain a system of signals such as are generally used in stage performances. They can supply you with a silent system of communication, also the ideas being conveyed from one performer to another through gestures which can be made without attracting undue attention.—ED.]

SUGGESTION

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HERBERT A. PARKYN, M. D., C. M., Editor.

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ADVERTISING RATES.

NUMBER OF INSERTIONS.	ONE YEAR OR 12 TIMES.	HALF YEAR OR 6 TIMES.	QUARTER YEAR OR 3 TIMES.	SINGLE INSERTION.
One Page.	$480.00	$240.00	$120.00	$40.00
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Special positions, covers, etc., 25 per cent extra.

EDITORIAL.

X When this paragraph is marked with a red and blue cross it shows our friends that their time has expired, and we shall be happy to receive a renewal of their subscriptioin soon.

The Best Policy.

"Honesty is the best policy, and if it isn't—well—stick to it anyway."

The past year has been a disastrous one for several of the "Big Fellows" who have been advertising ABSENT MENTAL TREATMENTS at so much "per." Now, although we have a great deal of positive evidence that patients who have paid for absent treatments have improved from the moment they received word that their remittance had reached the healer and that his "best thought" was being sent to them, still not for a moment do we believe that one thought in a million sent out by these healers ever reaches a patient, and it is a question if any of these "Big Fellows" ever gives a patient a moment's thought after he has received the remittances for treatment. In fact, it has been shown by sworn testimony that some of these "Healers" do not open their mails personally; that they seldom, if ever, read the letters written by patients,

and that they neither know the names of correspondents nor answer their letters personally.

Investigation by the postoffice officials has revealed the fact that some of these healers have been away from home on pleasure trips, leaving assistants to open the mails and send out the stereotyped letters to the poor unfortunates, who, through their ignorance of the workings of some of Nature's most common laws, have been duped into sending their hard-earned money to swell the pocketbooks of the Healers.

I am acquainted, personally, with a number of the "little fellows" who treat a few patients by what they believe to be honest methods. Several of them set aside an hour in the morning and another hour in the evening for giving their absent treatment. They take a list of patients and actually endeavor to project their "best thought," hoping in this way to emulate the work of the big fellows, from whom they have probably received instruction, and, taking the teachings of these big fellows seriously, have endeavored to project health thoughts.

It is not the work of the little fellows I am criticising, for I believe they think they are doing the right thing, and this belief is generally strengthened when they receive word from patients telling of their improvement. But I am certain the big fellows understand that the cures are made by suggestion and auto-suggestion, pure and unadulterated. If they were honest in their work and with their patients, in place of taking advantage of the suffering and credulity of their patients to enrich themselves, they would instruct them in self-dependence and the law of suggestion; show them clearly that the force by which a sick person is healed lies within the patient himself, and that the life forces may be stimulated by auto-suggestion.

I should have no complaint to make if the "healers" charged for instructions in the best methods of employing auto-suggestion, for this information is worth a great deal to anyone if he be sick or well, but it is dishonest for a healer to accept money for absent treatment *when he knows* that any improvement in a patient's condition is brought about solely by auto-suggestion.

It is the instruction (suggestion) accompanying the first letter of the healer to his patient which produces a change in the patient's thoughts and habits of living. The patient begins to think the thoughts suggested in the letter and changes his habits of living to conform to the healer's ideas of correct living. In the majority of instances benefit follows, but the benefit is the effect of auto-suggestions.

If the "healer" explained this point clearly and frankly to his patients, they would receive the same amount of benefit; would become aware of the fact that their health depended upon themselves and that the same instruction given to friends would benefit their health also.

But these absent healers are not willing that an endless, health chain be formed, for this would end their steady income; so, by laying special stress on the "best thought" fake, the real cause of the cure—auto-suggestion—is overlooked, and the patient is led to believe that his health has been restored by the "best thought" from headquarters, and when he becomes sick again he sends for more of the "best thought" at so much "per," and advises his friends to follow his example.

So far, all the cures by absent treatment can be accounted for by suggestion and auto-suggestion, and, as this is a more simple explanation than "thought vibration," we are bound to accept it until we receive a still simpler explanation, or until it can be positively demonstrated that a patient to whom the "best thoughts" are being sent has no knowledge whatever that he is receiving treatment.

Some of the postoffice officials who have been looking up these absent treatment parasites, have devoted considerable time to the study of suggestive-therapeutics and understand *the point* that I have endeavored to bring out. Although, at first sight, their action, in preventing the absent healers from using the mails, may seem arbitrary, in face of the fact that hundreds of patients have written to them stating they were cured by absent treatment, still, these government officials understand the real cause of the cures, and are acting on their honest belief and in the interests of the people when they declare the mails cannot be used for such purposes.

Patients can be cured by sending them instructions alone, and to this the postoffice authorities have no objections. It is only when the "vibrations" and "best thoughts" are thrown in that they say to the healers, "We have to prevent you from fooling some of the people all of the time."

It is really amusing to hear what these absent healers claim to be doing for the uplifting and advancement of humanity. There is not the shadow of a doubt that they have done much good in many directions, but think of the small amount they have done when compared with the vast amount they might have done had they been honest and explained at every opportunity the benefits to be derived from a study of the Law of Suggestion, and instructed their followers in its uses. Humanity would have been benefited and have been many dollars in pocket—but the healers—well, they would have received their reward also—in the next world.

It is real mean of the postoffice authorities to spoil a "good thing." Now isn't it?

A Happy and Prosperous New Year.

Yes, SUGGESTION wishes its subscribers a happy and prosperous New Year, and pledges itself to do its best to furnish information which will bring Health, Happiness and Prosperity to its readers during the year 1902.

We do not claim that every copy which leaves our printer will be loaded down with vibrations which will bring success, health and happiness to anyone receiving it, but it will be our endeavor to publish practical articles which will enable our readers to assist themselves mentally and physically, and, by dwelling on the effects of the Law of Suggestion, we hope to enable them to employ this law to increase their successes in every walk of life.

During the new year we intend to keep track of every extraordinary psychic phenomenon reported directly to us or published in the daily press, and we ask the co-operation of our readers in obtaining the facts in these occurrences.

Should a curious phenomenon occur in a district in which we have subscribers, we will communicate with our subscribers in the vicinity and ask them to obtain all the facts in the case for publication.

We have on hand many sensational stories, which have appeared recently in the daily papers, and reports of these startling occurrences secured by subscribers of SUGGESTION. These newspaper stories will be published from time to time together with the facts in the cases, and will make interesting reading.

We want all our readers to bring their friends into the SUGGESTION FAMILY, and to assist us, if possible, in bringing out the truth of all the psychic and occult phenomena occurring during the year 1902.

Many letters have reached us, complimenting us on the recent exposures of bogus spiritualistic mediums, but we have also received a few censuring us for devoting our space to such "stuff" and including a few such choice epithets as "liar"—liars, etc. We feel sorry for the latter class and believe they have allowed themselves to be deceived by some of the mediums mentioned, or they do not understand our position in the matter.

We have no quarrel with the spiritualists or spiritualism, and do not intend to devote a single line of SUGGESTION to the discussion of religious questions of any sort, but if, in our investigation of occult phenomena, we come across prestidigitators, such as we have written up, masquerading under the guise of a religion, we are bound to reveal the truth.

We are not exposing prestidigitators who advertise themselves as such, because they do not practice fraud. If a subscriber inquires of us how a certain trick is performed, we will give him the information, provided it is in our power to do so through the columns of SUGGESTION. If we investigate the work of a medium and find him honest in his work, we shall have no hesitation in saying so, or if we come across phenomena we cannot explain, we will report what occurred and what we observed, in the hopes that our subscribers may assist us in classifying the phenomena. But if we discover a medium who is passing off sleight of hand work in lieu of genuine spiritualistic phenomena, not only will we expose the medium, but we will give a full description of the methods he employes, so that those who are searching for genuine phenomena will not be duped by such impostors.

We have many honest and ardent spiritualists among our subscribers, and by none will these exposures be more welcomed.

The average person delving into occultism has no knowledge of prestidigitation or the effects of suggestion, and is likely to accept legerdemain or phenomena depending upon suggestion for genuine spiritualistic phenomena. We want the truth. We want facts, and we are dependent, to a great extent, upon our subscribers for these facts, but we want them to know as much about the frauds as we do, in order that we may depend upon the results of any investigation they may make. By exposing the bogus mediums they will be driven out of business and we shall have an opportunity to investigate, study, develop and classify the genuine phenomena of what is now called spiritualism.

The majority of magazines published professedly for the investigation of occult phenomena, seem to be doing their best to propagate mysticism and many of them are succeeding. In fact, within the last few months a magazine entitled "The

Magazine of Mysteries" has made its appearance, and, although it contains much that is of value, it is working a positive injury in many directions. It speaks authoritatively upon many subjects with which it is clear the editors are not familiar, and advances theories, many of which have long since become obsolete. A reader of such a magazine has double work to do before he obtains the truth, if it be The Truth he is seeking.

Searching for truth is generally expensive work for the searcher and, when it is found, it is frequently more expensive to tell it. However, it will be the object of SUGGESTION to ferret out the Truth and to proclaim it no matter how expensive it may come or how far it may have to recede from any position taken in the past.

Have You a Copy?

Nearly every reader of SUGGESTION possesses a copy of Dr. Parkyn's mail course of forty-two lessons in hypnotism and suggestive therapeutics. Those who are not fortunate enough to own a copy should lose no time in procuring a copy of the third edition. It is indispensable to everyone interested in suggestive therapeutics. It is different in theory and practice from anything ever published along these lines.

The Abdominal Brain

Is the title of a new book by Dr. Byron Robinson, of Chicago. It deals with the anatomy and functions of the sympathetic nervous system and solar plexus.

Dr. Robinson is one of the best known instructors in anatomy and surgery connected with the medical colleges of Chicago, and his new book should be read by everyone who desires a wider knowledge of the anatomy and functions of the abdominal brain or, as some authors call it, the solar plexus.

The book is illustrated throughout and is invaluable to the surgeon or to anyone making a study of the sympathetic nervous system.

Published by The Clinic Publishing Company, Ravenswood Station, Chicago, Illinois.

The Last Chance.

On Monday, February 3, 1902, the combined course in Osteopathy, Electro-Therapeutics, Hypnotism and Suggestive Therapeutics will be held at the Chicago School of Psychology. A special rate has been made for this course and we advise everyone desiring to study any of these branches to take advantage of it.

It is not probable that another combined course will be given, so make arrangements to take the course in February and notify the Registrar before the 15th of January that you intend to be on hand.

THE ST. LOUIS SCHOOL OF SUGGESTIVE THERAPEUTICS, ETC.—Dr. Geo. C. Pitzer, the principal of this school, after spending a most pleasant and successful year in Los Angeles, Cal., has returned to his old home, St. Louis, and has resumed his professional work—teaching and practicing suggestive therapeutics. See his advertisement in this issue of SUGGESTION.

Private Treatment
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HERBERT A. PARKYN, M. D.,
4020 Drexel Boulevard, - CHICAGO, ILL.

SUGGESTION

"Man's whole education is the result of Suggestion."

VOL. VIII. No. 2. CHICAGO, FEBRUARY 1, 1902. $1.00 PER YEAR.

PHYSICAL CULTURE.

BY ALBERT WHITEHOUSE, TRINITY COLLEGE, N. C.

Physical culture, by most people, is regarded as some form of bodily exercise, taken for the purpose of cultivating the physique, gaining strength, attaining grace and promoting health. Any rational exercise will accomplish this more or less, but physical culture in the full meaning of the term, and in its broadest application, is much more comprehensive than to be merely synonymous with exercise. Exercise forms an important part, but along with it there is the consideration of diet, bathing, clothing, right living, in fact, everything supplemental which tends to promote the cultivation of the physical powers, including the mental attitude and psychological aspect, in what is sometimes called higher physical culture. It is with this comprehensive meaning that the subject will be treated in these articles. But before going into complemental considerations it will be well to take a general view of the subject.

Is there necessity for physical culture? It is certainly safe to say that there is, and the demand should be supplied. For more than a decade interest in physical culture in this country has been growing steadily. Considered at first as somewhat of a fad, it has now become a matter of no small import in educational and other directions. Physical culture, as it becomes general, is looked upon as the counteractant to tendency towards degeneration. There are those who claim that the race is degenerating, physically, mentally and morally. This is not true. It is not in the order of evolution that it should be true. Appearances and statistics may point towards degeneracy in some communities and in some sections, but mankind as a whole, though appearance be otherwise, is an exemplification of the law of the survival of the fittest.

Statistics show that in many parts there is an increase in drunkenness and insanity, one statistician stating that, if insanity increases at the present rate, by the year 2301 every third person will be insane. There is no state in the Union which has sufficient accommodation for its insane, and New York has 23,000. In this connection it is interesting to note that the two countries which have the largest percentage of insanity are the United States and Switzerland, and from opposite causes. In the former, from a too rapid rate of living, and in the

latter, from the solitary mode of living of many of the inhabitants. The number of persons addicted to drug habits is growing. Degenerate literature is on the increase, and more cases of acts of degeneracy in children and adults are brought to light. Yet, in spite of all this, it may be repeated that mankind in general is improving. Those who endeavor, persistently, to prove otherwise are either pessimists or are ignorant of the facts in the case.

Man, considered as possessing a threefold nature,—spiritual, psychical, and physical, approaches perfection as an expressed individuality as these three harmonize with one another. Whilst man exists on the physical plane, it should be his object to be exemplified as nearly as he possibly can by a perfect physical condition, and at the same time be in harmony with his other natures. In the age of materialism, the ancient Greeks, believing that a sound mind in a sound body was the *ne plus ultra* of earthly existence, furthered their ideal to extremes. With the national cultivation of sound mind in sound bodies came increased national strength, then wealth, and after acquiring wealth and power, and having carried their physical culture to excess, a natural reaction set in. Luxurious living, ease, feasts and debaucheries followed, with the invariable result,—degeneration and their conquest by the Romans, who, in their turn, ran a similar course. They developed the physical part of their natures only, and, lacking in harmonious relations, met failure. It is a rational development of the physical powers that should be kept in view and commended.

To begin the study of physical culture properly, one should possess a fair knowledge of the physical make-up of man and the physiological laws that govern his body.

How little is known, by the average person, of his own body. It seems so strange that while men study the raising and improvement of stock and poultry with so much success, these same men know next to nothing about their own body and its welfare. Did not President Roosevelt, in speaking of what constituted a good citizen, say that, among other things, he should be a good breeder? We can look to the fact that man is not what he should be in this respect for the explanation of so much disease and so many early deaths.

Those who have studied heredity know that a man in poor physical health cannot beget strongly constituted children. Every child has a right to be born with a sound constitution. The best inheritance is a sound constitution, and the willful ruination of such is far more regrettable than the wasting of an inherited fortune. It cannot be expected that people who know little or nothing about themselves physically will be able to maintain good physical health. Dr. Wey, of New York, well remarks: "So long as children are brought into the world under conditions involving less consideration than stock raisers exercise, in improving the strain of their flocks and herds, there will be need of physical education to correct blemishes and imperfections arising from faulty parentage." What is there that is more important to understand than one's mental and physical self? An engineer will study the intricate mechanism of an engine or piece of machinery and be able to repair any injury or remove any obstruction to its perfect working. Yet the same man, whose body is a machine of most wonderful construction, is helpless if any-

thing goes wrong in its working, and he goes to another man who is supposed to know all about him and blindly follows his directions. Seneca said, "We do not die, we kill ourselves." There is much truth in his statement.

The study of anatomy, physiology and hygiene should form part of every school curriculum. There is no reason why they should not, and there is every reason why they should. There has been a time worn, false attitude taken with regard to general knowledge of the human body, owing to an absurd sense of false delicacy, and it is full time it died, along with a few more similar notions. A few years ago, in a London school, the principal received a note from the mother of one of the pupils, which said, "Please do not teach our Sarah Ann any more fisology; she is all the time telling about our insides." This sample explains the attitude of many people today, and even so-called educated people seem to shirk acquaintance with their own bodies.

The human being is the highest expression in nature of the Almighty Power. The human body, as revealed to the student of histology, anatomy and physiology, shows the most wonderful mechanical arrangements, which cannot but impress him with the intelligence and foresight of the Supreme Architect. No complicated piece of machinery ever put together by the hands and brain of man, even in these days of steam and electricity, can compare in intricacy with its plan and workings. Should not this wonderful physical abode of mankind be understood and properly cared for? Its activities are not carried on promiscuously. Certain set laws must be conformed to in order to maintain normal physical well-being, and, if there be ignorance of these laws, how can they be intelligently observed?

Nature's laws are inexorable. So surely as they are broken, must the penalty be paid in some way or other. Yet it may be said that the birds and wild animals know nothing of nature's laws governing their welfare. Do they not? They do. Not by reasoning or education, but by unconscious, inherent knowledge called instinct. Primitive man had that same instinct. But man today is highly civilized; is no longer living close to nature, and has lost that instinct. In the most civilized parts of the world man is living very artificially. In the matter of his activities, the tendency is to relieve the body of physical labor and substitute machinery and inventions worked by other forces.

Activity is life. The wild animals are active and thrive. In captivity they degenerate and do not live long. In the matter of diet, the consideration of today is not for the foods that are most necessary and beneficial for the body, but for what appeals most to the taste. A cook is not chosen for his knowledge of dietetics, but for ability to prepare the most varied and delectable concoctions to suit the palate—not the stomach. Artificially heated rooms are used for working, eating and sleeping. The exposed body of primitive man was favorably affected by the sun and air, but the tendency now is to keep as much of the surface of the body as possible covered.

Today, bodily or muscular activity is at a discount, and brain work at a premium, which brings about an unequal division of the physical forces. Any part of the body can be overdeveloped at the expense of other parts. To maintain harmonious and healthy conditions of the whole physical system there must be a

proper relation between the various activities, and it is to counteract the effects of the undesirable tendencies mentioned that attention to physical culture has become necessary. It is only through physical culture that tendencies to degeneration in the race will be overcome. How much the New Thought School, which maintains that Mind is supreme, will obviate the necessity for the present methods of physical culture, is difficult to say at this stage. That the mind when properly directed has a potent influence on the body and its functions is an established fact now used to great advantage by some of the new schools of therapeutics, but that the mind, operating under certain laws, can influence the bodily welfare independent of the known physiological laws which govern it, as is claimed by Mental and Christian Scientists, is a premise difficult of acceptation by others.* Let it be stated that Nature's laws do not overrule one another. They bear proper relations to one another, and it is a knowledge of these proper relations that will yield happy results by their application.

There is not a trade, business or profession practiced at the present time, but which calls for physical effort in some special direction, thus tending to the overdevelopment of some parts of the body, to the detriment of others, or making some special tax on the vital forces. The keen competition that has arisen in all fields of endeavor, especially in business, forces people to live at a rapid rate and demands an expenditure of nervous force out of all proportion to the supply. To counteract the deleterious effects in these various directions, physical culture is positively necessary. The great and increasing numbers of brain workers who are called on for little or no bodily activity in their vocations are tempted to lead sedentary lives, thus bringing about inactivities of many of the organs of the body.

It is well known that excessive brain workers who neglect physical exercise and pay no attention to hygiene, soon collapse. Persons whose daily occupation keeps them confined indoors in a more or less vitiated atmosphere develop weak lungs. Others who have to be on their feet many hours each day experience many inconveniences, if nothing worse, from the interference to the blood circulation.

The farmer, owing to the nature of his work, is rarely a good physical specimen, generally having an awkward carriage, and farmers as a class are the best patrons of patent medicines. The blacksmith, often quoted to symbolize great strength, develops a big right arm, but his work is done with his chest in a cramped position, and, as a class, blacksmiths are prone to consumption, for working by a fire in open shops, they easily contract colds. Just as excessive brain work and neglect of bodily exercise bring about bodily weakness, so excessive physical exercise or bodily labor with no mental work means a lessening of the mental powers. The distinctive ailment of this country is said by some to be neurasthenia; others again declare it to be dyspepsia or catarrh that has the claim for distinction. So much prominence has been given to that fell disease, and

*In other words, the Mental Scientists, etc., believing the cause of ill health to be due entirely to erroneous thoughts, claim that persons who are in ill health, even from non-hygienic living and non-conformance with the natural laws of health, can be brought to a state of perfect health by the supreme power of the mind. It would be out of place in this article to go further into this matter.

the cause of so many deaths, consumption, and the fact that it is rapidly increasing has given it prominence and caused considerable alarm. The best way to combat consumption is to prevent it. A recent authority, in a very valuable article on this disease, concludes by saying that the intelligent public (intelligent in health matters), competent physicians and a wise government, are the only considerations which can prevent it spreading. As physical culture becomes more general, consumption will die out in proportion. Said one well known writer: "Daily practice of deep-breathing exercises by all school children would do wonders in decreasing consumptive tendencies."

Diseases are not transmitted from parents to children, but the tendencies and predispositions to certain diseases and weaknesses are. Distinctly blood diseases, possibly, may be excepted. Undoubtedly, tainted blood from that dread source, syphilis, is a treacherous foe to sound constitutions and the unsuspected cause of blighting many innocent lives. Those who have acquired the disease are not debarred from marriage, and, not being equal to the self-sacrifice required to abstain from marrying, they transmit the taint to future generations. The writer firmly holds to the opinion that syphilis, acquired or inherited, can be entirely eradicated from the system by a rigorous course of treatment by natural methods. Here again, physical culture would be called on to play a prominent part. Where any inherited weakness is suspected in a child, it should be the duty of the child's parents, in the first place, to leave nothing undone to remedy that weakness in his youth, and he should be taught how to guard against any return in the future. In the face of so much proof of what can be done to overcome inherited weaknesses and tendencies, it can readily be understood that the phrase on the front cover of that virile monthly magazine, Physical Culture—"WEAKNESS A CRIME"—is not altogether out of place.

It is in order next to say something of the various systems of physical culture. They differ mainly in the method of employing exercises. There are the German, Swedish, American and the so-called systems of different individuals, many of whom are cranks or fakes. So many of these individual systems are being advertised of late that persons who contemplate taking up a course of physical culture are in the same dilemma as a man who is looking up patent medicines. They are met with alluring pictures of well developed athletes, who claim to have been developed by the system advertised as the shortest and best route, and misleading testimonials and illustrations of "before and after taking." The unthinking and gullible are being drawn into the net of these people who advertise "all ailments cured, chests increased three inches, and biceps two inches in a few weeks—all by a few minutes' daily exercise before retiring, without apparatus." The Miller 520 per cent. syndicate flourished while it lasted. Sound advice is "Investigate well before entrusting your physical welfare to anyone." It is of far more vital importance than entrusting your money. The writer met with a case this past summer of a young man, ambitious for physical development, who had been faithfully following a monotonous and irrational mail course for some months, and, instead of receiving the expected beneficial results, he had brought on alarming, undesirable effects in several directions.

The Swedish system is based on sound principles and is a success as applied in Norway and Sweden. It is sometimes called the Ling system, after the originator, a Swede. It was introduced into this country about twelve years ago by Baron Nils Posse. The writer was instructor in German gymnastics for several years at his Normal School of Gymnastics in Boston. Some few colleges and the public schools have adopted the Swedish system, but it is not well suited to conditions in this country. The German system, as practiced in Germany and other European countries including England, has been improved on and further developed in this country, until it is now known as the American system. The American system is distinctive in that it aims specially at the individual in its application, rather than at classes or exercises in mass. It calls first for a thorough physical examination of the individual and from the data obtained by measurements, tests, personal history, etc., exercise and special advice is prescribed according to the individual needs. It is the most rational system and has been developed by such authorities as Dr. D. A. Sargent of Harvard University, Drs. Anderson and Seaver of Yale, Dr. Hitchcock of Amherst, and Dr. Savage of Columbia University. These gentlemen certainly would have adopted a short cut to physical development had such a thing been possible.

Exercise should be applied, firstly, with the object of promoting health; secondly, with a view to building up the weak parts of the system in order to produce a useful and symmetrical whole, and the matter of proficiency in feats of strength and skill should be a later consideration, if desired.

A course of exercise, to give safe and satisfactory results, must be adapted to the individual. Individuals differ so much in constitution, habits, temperament, weak and strong points, daily occupation, etc., that the kind of exercise that would be beneficial to one would be injurious to another. Exercise should not mean *any* exercise. The writer has met many instances of the injurious effects of wrong and injudicious exercise. It is a notable fact that many well known athletes have met early deaths, and the cause has been traced to overtraining through wrong methods. A man is like a chain, no stronger than his weakest part. Then, again, of what use would regular exercise be, if no consideration were given to proper habits of living? All the benefits that would accrue from regular and judicious exercise would be nullified if the person slept in an unventilated room, did not masticate his food, took too little sleep, and in other ways neglected hygienic laws.

That so much attention is being directed to physical culture is a most encouraging sign of the times. People, generally, are too indifferent to their physical condition. So long as they can get along from day to day, they do so in the hope that they will change for the better somehow. They go along until they develop some serious sickness, and then it is the doctor and medicines that are sought, for the average person's belief that he can find health in medicines and tonics is deep-rooted and loses its hold but slowly. The most reasonable explanation for this belief is that it seems much easier to get better that way. If this were the case, there would be little use for physical culture. That prevention is better than cure seems a difficult truth to inculcate. "A

people's health is a nation's wealth," said Franklin.

It was surely not the divine purpose that the physical life should *necessarily* be accompanied by disease. Disease is too evident everywhere, although this should not be the case. The Good Health Club of Chicago and the Century Club of New York are both recent and strong organizations, and are among many other encouraging signs of a better condition of things in the future. All the leading colleges and schools now have their physical training departments, under competent directors. Physical culture has been given a place in the curriculum of the public schools in many towns, and the number of schools adopting it is rapidly increasing. Before long, a school without some provision for the physical training of pupils will be an exception. All educators are agreed on the point, and recognize that where physical training has a proper place the mental capacities of their pupils are greatly increased.

Health journals and physical culture magazines are spreading the gospel of physical culture and good health. In the field of therapeutics, physical culture is playing an important part, and in the treatment of the insane it has been introduced recently with the most satisfactory results.

In the writer's experience he has had some thousands under his observation and direction, and can call numerous remarkable results in entirely changing the physical status from one of decided weakness to the other extreme. It has been his experience that in taking up a course of physical culture, with a view to improving the health and building up the weak parts, it is not necessary to devote several hours a week to exercise in a gymnasium. This is advisable only when a highly developed physique is desired or the object is to excel in athletic feats. At the same time, gymnasium work affords a great incentive to regular exercise and makes it pleasurable, but twenty minutes or half an hour a day of well directed exercise at home, along with proper regard for hygiene and correct living, is sufficient to give the best results. The main point is to have the directions meet the individual needs in the best and most practical way. The incentive to such individual exercising should be the certain feeling of steady improvement. At the same time the exercises should be varied from time to time and made as interesting as possible.

It is commonly supposed that when a person has reached the age of twenty-one he is incapable of further development, but this supposition is entirely erroneous. It is not at all unusual for persons to show most marked development between the ages of twenty and thirty, and even after forty decided improvement in muscular development and increase of physical powers have been noted. The height is often increased after the age of twenty-one, when usually the full height is attained by that time. Girls are most susceptible to the influence of physical training between the ages of eleven and fifteen, and boys from thirteen to sixteen. The writer maintains that a man should increase in his physical powers under proper conditions until he is fifty, and retain them until seventy or over before showing any decline, and instances are on record of vigorous men at eighty. Why should there not be many such? What applies to men applies equally to women. Women in general lead more sedentary lives than men, and are in greater need of physical culture. In a

more vigorous womanhood lies the hope of future generations.

It may appear that this article has not kept strictly within the scope of its title, but such is not the case. The object has been to show the comprehensive character of physical culture, and the large and varied fields for its application; to set it forth in its true light and in its proper place, and to give an idea of its possibilities as fundamental factor in the progress of mankind. Facts and not theories have been dealt with, and conditions brought to notice which are actual, though in some instances unpleasant to dwell on.

In conclusion, whether taken for mental, ethical or purely physical ends, the fact should not be lost sight of, that physical culture creates nothing new. It simply causes a realization of powers, and calls into activity that which is repressed and held in abeyance; the active operation of which may influence and be made manifest in the aims and accomplishments of life. * * *

In future articles the subject will be taken up in detail.

(To be continued.)

FAITH AS ACCOMPANIMENT.

BY SANTIAGO WALKER, M. D., MONTEREY, MEX.

In case one has received some injury and a limb is disabled, there is an effort of the system to effect a cure, and this comes about, after a time, in very many instances. Or one indulges in excesses, partial paralysis results from exhaustion; enforced rest is taken and recuperation follows after months. Now, in the period of debility, before any visible sign of recovery, there may be a time at which the bodily forces, gathering for victory, prompt a confident thought and fancy. Whatever happens to be the belief of the sick or infirm person as regards processes of cure will naturally associate itself with the nascent idea of confidence in being well.

No. 1 says: "I am not going to be crippled all my life. Perhaps Dr. —— can help me."

No. 2 says: "Others have got help at the shrine of the saint. Why not I? I'll go there and pray!"

No. 3 says: "Mind controls matter, and will in my case, if I have a mind, and I have!" (Yes, body rested up to the point of mind breaking out.)

No. 4 says: "Nature has had time to recuperate. It is about time for me to be up and doing. I can and I will." (Not merely bacause I will.)

Any or all of these patients may or may not recover. Their thoughts, turning lightly to wholeness, are the offspring of a getting-ready-to-be-well which is a physical process. This does not deny that the physiological may have a psychical basis in its turn, but assumes as hypothesis that persistent thoughts of recovery are due to physiological processes approach-

ing success in overcoming a local or functional infirmity.

Hence, for "Thy faith hath made thee whole," read *Thy health has made thy faith.*

Thousands get well without giving any especial mental evidence of approaching cure by recuperation. Why should it be surprising that hundreds, just near the point of getting well in the same universal way, are moved to some instinctive and marked interest in whatever is connected *in their belief* with recovery? Then my conclusion is that they recovered, not because they believed or willed, but that they believed and willed because they had the strength in them and were just on the point of recovery. And *this* may account for real cures associated with every form of belief which has ever existed and for the general success of all sorts of medical practitioners and pretenders in proportion as their patients seek them (which is much the same thing), while leaving the incurables just where they stood before. These do not hope, except under peculiar pathological conditions or wild doctrines which prove to be futile, and their seeking medical help beyond reason is due to specious professions made to them by persons who pretend to special learning and ability.

Roughly outlined, this is my idea of the *modus operandi* of seeming faith cure, really the creature of nature cure enveloped in more or less credulity and fancy. Let faith cure be read backward for a rational solution which harmonizes with an equal cure without any special manifestation of faith, or, in other words, where we have the fact without the incident. That we do have the fact of cure without any faith halloo marks the halloo as incident and not cause of the cure.

Insomnia.

The president of Bowdoin College has a new treatment for insomnia: "Assume an easy position, with the hands resting over the abdomen. Take a long, slow, but easy and natural breath, in such a way as gradually and gently to lift the hands outward by the action of the abdomen. At the same time slowly and gradually open the eyes so that at the end of the inspiration they are wide open and directed upward. Let the breath out easily and naturally, letting the hands fall inward as the outward pressure of the abdomen is withdrawn. At the same time let the eyes drop and the eyelids naturally fall by their own weight, so that they are closed at the end of the expiration. Do all this quietly and naturally. Do not make too hard work of it. Repeat the inspiration and expiration, with opening and lifting, dropping and closing of the eyes, ten times. Then take ten breaths in the same way, allowing the eyes to remain closed. Alternate ten breaths with opening and closing of the eyes and ten breaths with closed eyes. When the eyelids begin to feel heavy and you feel tired and sleepy, as you will very soon, go through the motions more and more easily and lazily, until you merely will the motions without making any effort, or hardly any effort, to execute them. At this stage, or more likely in one of the intervals of breathing without any motion of eyes, you will fall asleep."

A Specific.

Patient: Doctor, I can't sleep at nights. What shall I do?

Doctor: Get a position somewhere as night watchman.

JAN 17

SERIES OF IMPERSONATIONS.

BY E. H. PRATT, M. D., 100 STATE STREET, CHICAGO, ILL.

IMPERSONATION No. 13—THE SUBCONSCIOUS MAN.

(Continued from January Number.)

Now, if you doctors will take warning from the remarks of my sympathetic brother and myself, and see to it that there is no undue waste of sympathetic nerve force, and that no form of nerve impingement is permitted to vibrate any of the organs out of their accustomed rhythm, I think you will find yourselves in possession of the key to earthly happiness for mankind, for I can assure you that every one of the human shapes is built on the models which I have furnished to our family, and the models are all right. All that it is necessary to do to secure a perfect composite man is that these models shall be accurately projected into physical shape.

But, my dear friends, I find myself at the end of the space allowed for my impersonation, and I must take my leave of you. You need not tell me that you are disappointed in my remarks. I can assure you that your disappointment cannot by any means equal my own; and yet, in justice to myself, I must confess to you that the task which I have undertaken has been no easy one, although it would have been better performed had more adequate space been granted me.

I should like to institute a series of comparisons for your benefit between myself and my conscious brother, between our mental and emotional parts, our judgment, and various individual characteristics. He makes suggestions to me, and sometimes I take them and sometimes I don't, and I wish I had time to explain to you why I don't take everything he says in dead earnestness. But of course you have heard about some people talking through their hats, to use a common phrase, and I am sure from this expression you can guess something that will not be far from the truth. He talks a good deal without saying much at times, and any suggestion of his that does not come from his heart and is insincere and not in dead earnest fails to touch me. Why, do you know that if I adopted all that fellow's fancies, he is so full of fears that he would visit all sorts of mischief upon our family a dozen times a day if he were permitted to do so. Sometimes he thinks we all have consumption; sometimes he thinks we have cancer; sometimes he thinks we have typhoid fever; sometimes he thinks we are going to die in a short time. Indeed, he is frequently fancying all sorts of things, and yet not always distressing ones. Sometimes instead of being pessimistic he is optimistic, and then his dreams are of the other kind. He gets too gay, too hopeful, too sure that what he hopes for will come to pass. He thinks our family is stronger than it is, can accomplish more than it can, and presumes on its strength, so that I have to call him down. You can see very quickly why it is that whereas I am open to suggestions from him it would be perfect

folly for me in my everyday, steady job of body-building, if I should be compelled to listen to everything he talks into my ears. He does enough mischief with our family as it is with his waywardness, and if his influence were still greater I am afraid it would be hard on the family.

On the other hand, supposing my impulses and desires were not submitted to his judgment. I have just told you that as they are voiced to the family they are not always what they should be, and if my conscious brother could not pass judgment upon the quality of the impulses and desires which well up within our united family I am afraid the wrong-doing of this world would be sadly increased.

Now, my brother, the conscious man, and myself are a pretty good pair, and we check one another, and encourage one another, and help one another, sometimes criticising and sometimes encouraging one another as best we can; and I think if we ever get doctors stirred up to understand that our sympathetic brother must be put in proper physical condition in order that my whisperings to the family may reach their destination straight, the time will come when we will lead pretty clean earth lives, and enjoy them, too.

If I had time I should elaborate for your consideration another idea which is by no means a common one, and yet as it is very important, perhaps you can give me your attention for just a few moments longer, so that I can epitomize it for you. It relates to the unity of the two nervous systems. There are no isolated nerve cells in either nervous system, and as they are in close communication with one another, trembling vibrations which bring messages to one cell are transmitted along avenues of communication to other cells, and so on until the entire nervous system is conscious of what every part of it is doing. So that in reality when it comes down to a correct estimate of things as they really are, there is no such thing as special sensations from without or special emotions from within. The talks to the family by my conscious brother, or messages to the family by myself, have for their audience the entire accumulation of gray cells belonging to both the cerebro-spinal and sympathetic brothers. Ours is a united family, and while each one plays his own part which is peculiar to himself, his struggles and his conquests, his sufferings and his enjoyments, in fact all the details of his life history, are a matter of everyday and earnest consideration, and are talked over by all the members of our composite family at the family councils, and there is no time when a council cannot be called in the interests of any one of us.

But, good-by, friends. I have talked too long already, and although I have not begun to say what I wanted to, I must stop. If our interview has been a pleasant one, just call again and we will have it out some other time.

Now you have heard from each one of our composite family separately, and each one has done his best to give you a truthful conception of the part he has to play in our family of human forms; but there is but one way in which we can any of us do ourselves justice, obtain the least degree of satisfaction, or in fact are able even to exist at all, and that is by uniting all our shapes into one common form which shall stand for us all, which you may know as the composite man.

The composite man, then, is the man which is formed by the union of all of our shapes. He is not the bony man, nor the

muscular man, nor the arterial man, nor the nervous man, nor any other of our men, but all of them combined, and he cannot exist if any one of our family is absent. Imagine a human being attempting to go on without his bones, or without the skin man entering into his composition, or without the lymphatic man being present, or with the absence of any one of our family, and in thinking of how he could spare the different ones, please do not forget the two unsensed members of the family, the conscious and the subconscious forms! Without the presence of the life-principle he would be nothing but a corpse. Indeed, his existence could never have been accomplished; and as my conscious brother and myself are so widely different in our functions, one of us is just as essential to the make-up of the composite man known as the human being as the other.

And now I will leave the composite man to speak for himself. We have each spoken for ourselves and occasionally thrown in a word for each other, but the sum total of us all, the composite man, will next address you; and as you have had patience to listen to the tedious impersonations of the individuals of our family of shapes, I feel quite confident that you will not withdraw your consideration from our family until the chorus of shapes as it comes from our composite whole will say to you some few words that shall seem to him a fitting wind-up for our family entertainment.

Again thanking you for your kind and courteous attention, I retire from your audience in favor of him who was the first object of our coming together, and in whose interest we are all enlisted, and to whom we are each so essential that none of us could be spared without fastening ruin and destruction upon each and all of us. And his name is the composite man, just an ordinary human being; any old specimen like you or me will serve to illustrate him. Truly the greatest study of mankind is man!

The Importance of Diet

The veteran medico, Sir Henry Thompson, in a little manual he has brought out on "Diet in Relation to Age and Activity," gives some valuable hints. Sir Henry is eighty-two, and has always lived an active life, so he knows what he is talking about. Speaking of alcohol, he says: "It is rare now to find anyone well acquainted with human physiology and capable of observing and appreciating the ordinary wants and usages of life around him, who does not believe that, with few exceptions, men and women are healthier and stronger physically, intellectually and morally without such drinks than with them." With regard to eating, Sir Henry has been compelled by facts which are coming constantly before him, to "accept the conclusion that as much mischief in the form of actual disease, of impaired vigor, and of shortened life accrues to civilized man from erroneous habits in eating as from the habitual use of alcoholic drink."

We live in a world of thought. We make ourselves happy or miserable, according to the way we think. Dismiss again and again all thoughts of fear and failure, and you will by marked degrees grow into a habit of positive, creative thinking—and so the world around you will be changed, transformed.—*Ex.*

PARAGRAPHS ON WORRY AND FEAR.

BY S. F. MEACHAM, M. D., OAKLAND. CAL.

Worry is a baby fear.

Worry, being a child of fear, has inherited all its parents' evil traits of character.

Worry, if well cared for, will become a full grown fear.

The worry family is a very large one, fear is quite prolific.

Fear is born of self-depreciation and apprehension.

Apprehension is rarely absent from fear.

We, in the most part, feel able to endure the present, but constantly look for worse in the future.

Today is only cloudy; I borrow the rain and storm from to-morrow.

I import distress from yesterday, and disaster from to-morrow.

My income is sufficient for present needs, but what shall I do when I get old, or when I get sick, or when my family get sick?

I could endure the present pain, but what shall I do this afternoon, or to-night, or to-morrow?

I have rarely seen any one commit suicide to escape to-day; they always run from to-morrow.

We make the mistake of bunching our difficulties. We try to endure a day, a week, a month, a year, in one moment of apprehension. No wonder we faint and grow weary.

Do the tasks singly, live a moment at a time; make the most possible of each moment as it comes, and we need not be idle, nor fearful.

But what about the future? Tend to the future when it becomes the present. Do your best now and whistle at fate.

Well, but shall we not look ahead? Yes, but what shall we see when we do this? How much better can we do than our best?

Are we not told that coming events cast their shadows before? But, even if they do, we cannot attend to these events till they come.

Isn't foresight better than hindsight? Yes, but how many are gifted with it? Look into your experience and see how many disasters you have foreseen; how many you have avoided by worrying about to-morrow? Set all these beside ones you have suffered over, worried about, apprehended, that never came. My! what a contrast!

Must we never borrow anything from to-morrow? Yes, by all means. Borrow all the sunshine, and hope, and expectancy of good she will lend you, and pay it back with good cheer, honest work and an earnest endeavor to do all the good possible, now.

If the future has evil in store for us we can get all the pain we want out of it when it comes. For every coming evil we thus shun by apprehension, we will see a thousand that never come.

Stop apprehending; stop importing evil. Force a lesson of profit from the lips of yesterday, and a song from the heart of to-morrow, and enjoy it all to-day, and on every to-day.

Fear and worry mother heart-disease,

nourish dyspepsia, nurse rheumatism, are friendly with kidney disease, take off their hats to gray hair, and shout for joy at the approach of old age.

Fear is a liar, and worry a thief. Fear deals in watered stocks, and worry's stock in trade is setting futures in trouble.

Fear is a poor prophet. Its predictions rarely come true. It always looks at the future through blue glasses.

Fear causes more disease than do microbes, more deaths than famine, more failures than panics, it costs more than war, is always a failure, and is never necessary. Fear never creates, but always destroys, never strengthens, never forearms, but always weakens. We invite what we fear, for fear is the death of courage, and thus invites defeat.

Fear weakens the heart's action, induces congestion, invites indigestion, produces poison through decomposing foods, and is thus the mother of auto-poisoning, which either directly causes or greatly aids in the production of quite ninety per cent of all our diseases.

Fear is a dangerous ally, a false friend, a deceitful partner, a traitor in times of trouble, and a coward in war.

Fear recalls the most dismal yesterdays, and points with trembling fingers to the blackest of to-morrows. She would paint the heavens black and make all the stars weep blood as signals of danger. Her song is a dirge, and her discourse a warning. Her touch blackens and her kiss is death.

Every man, woman and child on earth hates a coward, and yet harbors the cringing devil in his own heart. We each know it brings only defeat, yet encourage its presence, and take every forward step with a halt and a sigh.

If we make life a battle, then enter the fray with trembling limbs, we are half vanquished already.

We overestimate our difficulties, take too serious a view of our defeat, make too much of our little, temporary failures, and vastly underestimate our own powers if rightly directed.

To him who refuses to see any danger, the future is full of promise, the present full of peace and all things are working together for good.

If I see no cause for worry, then all will be serene with me. Suppose I am wrong, how will I know if I persist in seeing the good only? If I am but hypnotizing myself with a dream, and the dream be roseate and without end, then why not dream? Is such a dream not better than the nightmare born of fear, or a never-ending day of dread? By all means let us learn the art of such hypnotizing, that the present may be a delight and the future without alarm.

We talk much about being right, much about the real truth, and worry lest we are not enlisted on the right side, forgetting that things, events, creeds, philosophies or even lives never come labeled so that we may know certainly which are truth; forgetting that experience is the only real teacher, and that truth, to me, is what I believe. It will always remain true to me while I believe in it, and all the world cannot change the fact.

What about fixed law and eternal, never changing truth? Well, what about them? How many supposedly fixed laws are daily being unfixed? And what do we really know about eternal truth? How many eternal truths have recently been proven eternal falsehoods?

Why should we worry about truth, anyway? All we need do to rob truth of all its power to harm is to be its friend.

But how am I, as an individual, to be the friend of truth? Will worry, anxiety of fear enable me to know it any more readily when I see it? Or will I be more likely to find truth by sacrificing my personal view and following some one else, or any number of others, than by standing unwaveringly by what appears to me to be true, being always ready to accept whatever will seem true to me, demanding only that it appear to me personally as true.

Well, but what about majorities being usually right? Acknowledging that they are, then what? They are not always right, and how can we know whether or not we are dealing with one of the times when they are wrong. Shall I accept the dictates of numbers, whether I believe them or not, and all this not from any conviction, but simply because I am afraid of popular disfavor, afraid of criticism, afraid to be alone.

Where does most of the advancement of the world come from; from the masses, or the few? A few lead, the masses follow. Every reform has fought its way to the front, and most early reformers are outcasts. Besides, fear unfits us to judge correctly, for it causes a bias in some one way and against other ways. It warps the reasoning faculties.

With all these things in mind, why do we continue to cultivate fear in ourselves and others? Because we drift. We float with the tide, for it is far easier. Besides, we have been taught that to overcome is to fight, to contend. To fight we must have an enemy. But if we refuse to see an enemy we do not need to fight. This is, after all, the correct attitude. Look for what we want. Search after what we want to find.

Well, but is everything all right in the world as it is? Would we make any changes in it if we could? Certainly the world is full of ignorance, imperfection and error. But where is the best place to commence to change it? Clearly, where I have the most power, and that is in myself. Make self right first. Learn to stop hating, fearing, and to stop worrying, and then tell others how it is done. The majority of the world's ills and vices would disappear with these, and what was left would die if neglected. Ignorance is, after all, the basic cause of the whole brood of ills, and ignorance of the power of a courageous and determined will is peer of them all in doing damage.

Will ignorance and fear ever be banished? No, possibly not. But neither will disease, poverty, death, and yet this fact does not stop our endeavor to be well, and to gain a competency, and to live as long as possible. So let each oppose, by neglecting to attend to, the fears and worries of daily life, and just in proportion to his success in overcoming will he advance in all lines.

Poverty is often a child of fear. If I am afraid, I will not undertake, and if I do not undertake, I cannot accomplish. Or, if undertaken in fear, ended in disaster is the rule.

Kill out the fear of failure. No man has failed till he gives up. He may be worsted, but not defeated. There is always a chance while I continue to try. Don't stop trying, and defeat must die a natural death. The man who will not stop fighting, will not be whipped.

Do not worry over delays and backsets, nor fear to fall many times if necessary, but keep at it, watching always for the hidden lesson in it all. Get up and get at it again, armed with the new idea gained, and as sure as time and courage

endure, success is the ultimate result. Only the coward fails. The brave fall, get bruised, and sometimes apparently slide down the toboggan to death, but some glad to-morrow will find them still at it on some other shore, and if immortality is not a lie, the brave must ultimately conquer.

Even if immortality is a fact, why cannot one keep failing indefinitely? Because all failure comes from ignorance or fear, and ignorance is the mother of fear; so in banishing ignorance we banish failure, and we must learn. All error and disease are like cold and darkness, conditions only, not entities. Cold is a condition that must be met and overcome by adding heat; darkness must be met and conquered by adding light; so ignorance is overcome by constantly adding knowledge, and, as nothing is forgotten, the stock keeps accumulating, and all that is needed is time, for each soul to end, a conqueror of all difficulties. This is the basis of a rational hope, and should banish fear.

IS HYPNOTISM DANGEROUS?

BY J. E. WILLIAMS, STREATOR, ILL.

It depends on the hypnotist. Hypnotism has been defined as a condition in which suggestion has an exaggerated effect. It is a condition in which the subject makes himself the passive recipient of the suggestions made by the operator. He must first consent to become passive before the operator can influence him. After he has once given his consent, it is not so easy in subsequent operations to withhold it; although a man of normal will power can always withstand the influence of the hypnotist if he wishes to.

What is the hypnotic influence? It is the same influence that a strong will exercises over a weaker one anywhere. The popular theory that it is a strange, weird, uncanny effluence, proceeding from the operator and compelling the subject, is a fallacy. The Svengali idea is sheer, unmitigated rubbish. The hypnotic power is the same kind of power that enables one man to sell a suit of clothes, and another a policy of life insurance, to a reluctant customer. This view does not diminish its value, but it clears away a lot of nonsense, and enables us to take a sane look at it.

Truth is, the production of hypnosis depends more on the subject than the operator. The success of a stage exhibition depends more on procuring susceptible subjects the first night than anything else. No subjects, no show. A certain percentage of persons are natural sensitives, and can put themselves in the passive condition without difficulty. Others can no more make themselves passive than they can relax; they don't know how, and the harder they try the more they tie themselves up in a hard, untwistable knot.

But given a lot of good subjects who are willing to accept his suggestions and the work of the hypnotist becomes easy. They can be made to see anything he

wants them to see, feel anything he desires, do anything he proposes; provided he does not run counter to deep-seated motives of morality or personal safety—in which case the subject will refuse to obey or wake up.

The art of the actor or orator illustrates one of the common uses of this power. If he succeeds in making the audience passive and receptive to his ideas he can stir them and mold them at will. It is the same with the preacher, and especially is it true of the revivalist. The discovery that the power of revivalist is the same in kind with that of the hypnotist is to be credited to Rev. A. D. Sutherland, one of the early evangelists in this country. He was for several years a successful revivalist, and then becoming interested in hypnotism, or "biology," as it was then called, he became a stage lecturer and exhibitor of hypnotic phenomena. In his book entitled "The Trance," he recites his experiences, shows the similarity of method in both cases, and tells of one of his converts, who subsequently became a hypnotic subject, who stated that the subjective condition accompanying conversion and hypnosis was one and the same.

Modern psychological science corroborates the view of Rev. Sutherland. The conditions requisite for hypnosis are similar to those required for conversion, although the methods may vary. There is demanded the same strained elevation of the eyes, the same expectant attitude, the same fixity of attention, the same mystifying awe of the operator; then there comes the same sharp command, the same imperative tone, the same oft repeated suggestion, over and over again. The revivalist has the advantage in that he has the powerful thought current of a sympathetic audience to aid him, the music, the glimmering lights, and the auto-suggestion of the subject with the force of a life time of thought-habit which only needs quickening to become amazingly potent.

In every large audience, especially such as attend revivals, there is a goodly percentage of susceptble subjects. These, the operator can usually secure, if he be in any sense a master of his art. The emotion they will experience will be a genuine one, but whether it proves to be hysteria or religion will depend on the subject, and also somewhat on the operator. The interpretation placed on his experience by the subject will be the one suggested by the operator. He will be willing to call it the holy ghost, the spirit of God, or the presence of Jesus in his soul, or anything else the theological bias of the revivalist may suggest. It is a characteristic of the hypnotic state that the subject is not capable of inductive reasoning; like a man in a dream, he can only follow deductively the leadings of the data already given to him by his senses. Hence he is subtle to follow the ideas already given him, but not amenable to new or conflicting ones as long as he remains under the influence.

But none of these statements argue that hypnotism is a bad thing, or that revivals are an evil. It only explains the mechanism of these arts, and enables us to view them intelligently. Whether they are bad or good depends on the use that is made of them. Hypnosis, we have said, is a condition wherein a suggested idea produces an exaggerated effect. If the idea suggested is a good one, then the effect will be good; if bad, the reverse. If suggestion makes a sick man well, a drunken man sober, or a bad man good,

then welcome suggestion; but if it poisons the mind with evil thought, if it weakens the will, or if it inculcates a false attitude toward life, then it should be condemned.

These reflections are prompted by the recurrence of religious revivals which prevail annually about the close of the old and beginning of the new year. The peripatetic revivalist makes his appearance in the provincial cities and villages about this time, and ofttimes creates a lively sensation with his exhortation and denunciations. The agitation would not be amiss, perhaps—for it is often a good thing to shake up the stagnant life of a community—if the revivalist had a true conception of the power he was using. But he is frequently as ignorant, alas! as the one he is influencing, and too often the temptation to get quick results leads to direful threats, vengeful imprecations, and other vicious suggestions, all of which are harmful to his auditors.

The man who uses the power should be one morally fit to wield it. In some countries they require practitioners to be examined and licensed. The suggestion made to a subject while in a state of religious hyperæsthesia takes deeper hold than any other, therefore the religious operator should be especially fit. If such a man gives suggestions about dancing that call up lewd thoughts in a mind otherwise innocent, he is guilty of creating the evil he condemns, and is responsible for corrupting and poisoning the soul, which it is his special duty to keep pure and unsullied. He who makes foul suggestions is like him who poisons a well; only the evil of the one will end with death, while the other will go on forever. And what is true of dancing is equally true of every other inherently innocent amusement, which may be made the subject of a vicious suggestion.

Is hypnotism dangerous? We answer the question as we began; it depends on the hypnotist. In the hands of a good man, it may be an agency for good; and in the hands of a weak or a bad man, a power for evil.

The Shirt-wast Man and the Net-waist Girl.

The shirt-waist man and the net-waist girl
Go hand in hand today,
And the people year after year keep on
Throwing their clothes away.
The coat and the vest are tossed aside,
And where is the fleecy shawl?
Our clothes get thinner and fewer—what
Will be the end of it all?
Oh! what will the shirt-waist man take next
From the things that he has to wear,
And what will the net-waist girl throw off
From the shoulders, now half-bare?
The shirt-waist man and the net-waist girl
Go rollicking down the way—
Have we started a style that is going to end
In the old fig leaf some day?

Regular habits breed an atmosphere of calm and concentration which is invaluable, since it is not the actual amount of work done which wears men out so much as the *strain* with which it is done.—*Medical Brief.*

Suffering is the price of every human development. Blunders and mistakes cause suffering. Therefore, more or less error and hardship are inevitable accompaniments of progress as Nature's teachers.—*Medical Brief.*

SUGGESTOGRAPHIA.

BY GEORGE BIESER, M. D., 186 W. 102D ST., NEW YORK CITY.

ARTICLE XIII.

In the previous article, the important topic of psychogenesis was partly and briefly considered. In a magazine article, it is impossible to do justice to this important subject, which would require a volume of no mean proportion, in order to be thoroughly considered. But those, who have pursued the subject of psychogenesis extensively and in a scientific manner, will agree that its proper understanding gives a clear insight of the whole subject of psychotherapy, no matter what system is employed or investigated, and of the doctrine of Suggestion. Knowledge of the ways in which the streams of thought in man are produced, enables one to understand the value of each system of psychic healing in clinical practice and to explain satisfactorily why the cures wrought by many systems of psychotherapy, even by absurd or dangerous systems, are not attributed, both by healers and healed, to the real or proper agent or process producing them. How often does one see the cures wrought by psychophysiological mentation associated with wholesome thoughts, emotions, and actions awakened automatically by Suggestion and Autosuggestion, and reflexly by sensory appeal, attributed, not to mentation, but to material agents which are incidently present or purposely employed to arouse and fix the attention or faith of the patient, or to some irrelevant, immaterial metaphysical or theological entity—or better, to some imaginary creation of the mind.

Man, being in the midst of things and changes, and being more or less conscious of bodily conditions and changes, has thrust before his consciousness all sorts of reflexly and automatically engendered perceptions, whose origin he more or less earnestly strives to discover and understand and by observation, experiment and comparison. Man has no way of determining whether a perception of an object, condition or change in the environment or of the condition of the body, is real, *i. e.*, reflexly engendered by impulses through sensory nerves, or only apparent or simulated, *i. e.*, automatically engendered by impulses created largely or solely in nerve centers, excepting by a process of reason. In persons of sound mind and with common-sense, all ideas arising from perceptions must have a logical basis, all feeling (emotion) must have an adequate cause, and all action must have a sufficient motive; therefore, it is said of cranks, insane persons and fools, that they are unreasonable.

Knowing the relative value of subjective and objective experience for framing logical conclusions to guide mankind in its arts, and knowing how perception, upon which all thought depends, is engendered, it becomes plain why there were and are so many systems of psychic healing in vogue—some systems useful and practical, and others absurd and impracticable. Students of psychic arts should not condemn indiscriminately all practices of psychic healing that are not

scientific, even if they ridicule or discard the theories or doctrines on which they are based, but should strive to explain rationally and scientifically the useful germs of truth which they contain and the desirable results or cures often wrought by such practice. Man is a fallible creature and he is wise who casts few stones. Remember, the so-called sciences have their quicksands just as metaphysics and religions have theirs. Most of the systems of psychotherapy in vogue today, although they are not founded upon scientific bases, are still the outcome of much positive knowledge gained by empirical observation of the good effects accompanying proper and wholesome thoughts, elevating emotions, and desirable actions, and of the baneful effects accompanying adverse or morbid thoughts, depressing emotions, and unwarranted or evil actions, upon the moral, intellectual and physical man. The facts and fallacies alike of all systems of healing should be objects for careful study and consideration, if knowledge and successful pratice are the ends in view.

All systems of psychic healing depend for their practical value upon the possibility of the production of wholesome thought, emotion and action by sensory and philosophical appeal. Under proper or favorable conditions, the psychic mentation of patients, ordinarily called mental action, Mind, psychic force, will power and the like, can be aroused, augmented, directed, and inhibited by Suggestion and Autosuggestion. As stated in previous articles, psychic mentation dominates within certain limits varying with individuals, nations and races, and with conditions of environment and of physiological or pathological necessities, neural and trophic mentation. The possibility of control in patients of their neural and trophic mentation by awakening proper and sufficient psychic mentation, is a demonstrable, scientific fact and is the reason that Suggestion and Autosuggestion are such valuable remedial and educational procedures. There is no more effective method of influencing, perhaps controlling, psychic mentation in patients than that of *formal* Suggestion employed alone or coupled with sensory appeal.

In order that the art of Suggestion shall be successfully applied by psychurgeons with the most benefit to the greatest number of patients and in order that the rationale of psychotherapy shall appeal to the common-sense patients, their friends and medical advisers, psychurgeons should possess knowledge of normal and abnormal mental action, of normal and abnormal biologic activity, of the symptoms which indicate derangement of mental and biologic action, of the forms which the derangement may take, of the causes which produce it, of the prospect of recovery of patient from physiological and psychical disturbances or from undesirable habits of life, habits of thought, habits of motion, and habits of sensation, and of the appropriate therapy and care of the sufferers. In other words, the psychurgeons should be well trained physicians and surgeons—not mere hypnotism *dilettanti,* sticklers for some exclusive system of therapeutics, or mere psychical pathists, codists, fadists or *pseudo*-scientists. Let psychurgeons stand firmly for the practice of suggestotherapy or for psychotherapeutics, not for suggestopathy nor for psychopathy. Let them not sanction any routine in the art of healing, which so often resolves itself into the

treatment of the diagnosis rather than the patient.

We will now briefly consider the functions of the brain, especially the brain cortex, the sum of whose self-conscious acts constitute that quality of living man known as personality or, as so many psychic researchers and healers who are ever ready to cloak this animal quality in mystery choose to call it, the Ego, the Spirit, the Soul, the Inner or Real Man, the Self or Real Self, the god within, and the what not. In man the brain cortex, especially the cerebral cortex with its association, commissural and projection system of nerve tracts, is the physical basis in all mental action. Other things being equal, the blood supply, extent and thickness of the cerebral cortex determine the intellect and mental power of a person. This is true generally, not universally, both of individuals and races. In accordance with the development of certain zones of the brain cortex, is there a greater or less cortical activity in that region, and does its activity predominate in ordinary mental action? Hence the scientific psychurgeon does not only treat patients by formal Suggestion, but when there is in a patient a diminished activity of certain cortical areas, he attempts to increase the activity of such areas by embodying them with more brain cells through procedures known as Brain Building Exercises. Functional and organic diseases, or defects and injuries of the brain cortex cause insanity—psychoneuroses, physical degeneration, dementia, imbecility and idiocy—psychoses and neuroses. Furthermore, persistent unwholesome and morbid cortical activity almost invariably causes functional disease of visceral organs, or even organic disease of the same, if the disturbance of the nervous side of physiologic functions is such that trophic or nutritive disturbances result.

The general functions of the brain cortex are (a) consciousness and (b) voluntary action, both of which are common to the whole cortex. Its special functions are recognition of and action upon the sensations of sight, smell, taste, hearing, touch, temperature, pain and muscular contraction and position. The power of voluntary movement includes the use of language. These special brain cortex functions are the result of activity of special cortical areas, which are paired with the exception of the area for articulate language found only in one cerebral hemisphere, usually in Broca's convolution of the left hemisphere, while in left-handed persons it is frequently found in the corresponding convolution of the right hemisphere. The functions of the basilar ganglia—subcortical gray masses of the brain, are practically similar to those of the spinal cord and sympathetic nervous systems; viz., automatic and reflex actions.

In the study of brain functions, it is found that it is the provice of the brain cortex: (a) To receive impressions from sensory organs, from lower nerve centers and through continuity of tissue, which impressions man knows as sensory and conscious perceptions. (b) To group these impressions—sensory and conscious perceptions—into a unit which man knows as a concept. (c) To retain the concepts, so that man can recognize and recall them in *memory*, or form new combinations between them in *imagination*, or group them systematically in *logical thought*. (d) To give expression to thought in speech and action. (e) To feel the emotional excitement upon these

mental acts. (f) To exercise self-control over all mental action. What to us, as practical therapeutists, is of utmost importance in this group of functions of the brain-cortex, is the power of man to exercise self-control over all mental action. All voluntary action or volition is the outcome of sensation, thought and emotion, controlled by conscious motives. In ill-health, or in undesirable and morbid habits of life, the mental operation of volition may be weakened from perverted sensations, slow and difficult thought, or deficient emotion, in which case action seems useless. If it were not for the fact that there is an unconscious (subconscious) unwilled activity accompanying all mental action which goes on automatically and produces physiologic activity, such as facial expression, attitude, automatic actions, and other neural and tropic activity, all attempts at healing, or at developing special talent—psychical or physical—based upon psychic laws would be useless.

All psychic, psychophysiologic and psychopathologic phenomena produced by the numerous psychical practices, whether remedial, educational or otherwise, such as Suggestion, Mesmerism, Hypnotism, Animal Magnetism, Odylism, Magianism, Witch-craft, Perkinism, Christian Science, Prayer-cure, Self-cure, Fetichism, Asceticism, Hedonism, Vitapathy, Osteopathy, and others too numerous to be mentioned here, may be conveniently and profitably studied, according as they indicate normal exercise, exaggerated exercise, diminished exercise, or perverted exercise, of man's mental operations. In succeeding articles, we hope to show that the phenomena grouped under these *isms* and *pathies* are either normal modifications of or morbid disturbances in the subject's (1) sensory and conscious perception, or (2) logical thought or intellect, or (3) emotional feeling or mood, or (4) voluntary action or volition, or (5) self-consciousness or personality, brought about by philosophical appeal alone, or by philosophical appeal plus sensory appeal.

The foregoing classification of mental operations as divisions of psychic mentation is here adopted because each of these mental operations can be demonstrated in any one to actually take place, either subjectively or objectively in mental action, because it is desired to avoid as much as possible abstruseness in description of psychic phenomena, and because by such a classification of mental operations all psychic phenomena produced by psychic arts or practices can be satisfactorily and intelligently explained, certainly not after the fashion of Theology and Metaphysics, both of which demand the absolute and ultimate cause or reason of things, conditions and changes, but after the fashion of Natural Philosophy, which seeks only their secondary and immediate cause. At the present day, the inquiry into the final cause or reason of things—teleology, is yet in its infancy, and its principles or doctrines are as yet purely of a speculative nature, either metaphysical or theological. Metaphorically speaking, just as the darkness of night makes all cows appear black, just so does most of the metaphysical and theological theories, so commonly employed by many to explain psychic phenomena and psychic healing, tend to make the efficient or immediate cause or causes of remedial and morbid effects of Suggestion and its numerous phases appear dark.

By adopting in the following article the above classification of mental opera-

tions as being sufficiently inclusive and comprehensive for all practical purposes, and for methodical explanation of the phenomena of Suggestion and its phases, it is hoped that a simple and convenient code or schema for mutual understanding and study of mental action as far as man can conceive and know, has been brought to your attention. It is true that such a division of psychic mentation is formal; but so are the classifications of the elements, units, principles, and—call them what you will, of the sciences of logic, mathematics, grammar and others—all of which are formal sciences. Nevertheless, these formal sciences are among the most useful to mankind, because their data, or elements, or principles, unlike many of those of metaphysics and theology, can be made to correspond truly to objective reality, and results can be predicted by their practical use with certainty. No reader can have any just cause to reject this classification of mental operations if he remembers the facts concerning formal sciences, if he remembers that even the wisest and most critical philosophers and scientists are, figuratively speaking, but children trying with more or less success to spell out the meaning of the facts of the universe, or to solve its riddle, and if he remembers that classifications, or divisions, or names, or schematisms, are guides or plans for methodical explanation and thought, or but symbols, of which mental action writes an account, more or less vividly and lastingly, as epiphenomena (!) in our memory.

In order to make the following articles of a more practical nature, the subject of Suggestion, and some of its phases, will be considered from the standpoint of the practical operator and clinical observer, who weighs the claims made for Suggestion, and other (assumed!) psychic agents, in the balance of experience, and selects from scientific biological observations and from the enormous quantity of chaff, in which the teaching and practice of empirics have buried the wheat, such truisms concerning Suggestion as a remedial educational agent, as have not only a rational theoretical basis, but have been actually verified by practice and observation—individual and collective. To remove the prejudice existing against Suggestive Therapeutics which is due to absurd theories and claims and to the more or less complex methods adopted and insisted upon by certain advocates of psychic healing, to induce the medical profession to employ more generally in treating the sick and miserable this valuable remedial and preventative agent, and to divest the art of Suggestion of mysticism, and, as much as possible, of mere empiricism, shall be the objects of succeeding articles.

Practical doctors must surely have noticed that drugs and surgery, even when properly and skillfully applied, are frequently useless, if they do not restore the physiologic and psychic functions of the body. Much suffering, both from functional and organic diseases, is due solely to derangement of mental operations, causing annoying sensations, adverse or morbid thoughts, depressing emotions and unwholesome physiological and moral action. Psychic derangement is best corrected in the great majority of cases by the intelligent use of Suggestion, other agents, when indicated, to be used to reinforce it or to correct pathological lesion. Shakespeare knew after a fashion that patients must see to it that they were thinking proper thoughts, were feeling proper emotions and acting properly; for

he put these and the foregoing ideas in these impressive words:

Macbeth says to the doctor, who tells him of Lady Macbeth's illness:

"Canst thou not minister to a mind diseas'd?
Pluck from the memory a rooted sorrow;
Raze out the written troubles of the brain;
And, with some sweet oblivious antidote,
Cleanse the stuff'd bosom of that perilous stuff,
Which weighs upon the heart?"

Doctor:

"Therein the patient
Must minister to himself."

Macbeth:

"Throw physics to the dogs, I'll none of it." —*Macbeth.*

Fearlessness a Protection.

Talking of overcoming death, do you suppose man will ever be invulnerable to accident?

Yes, I do. I suppose he is largely so at present. All live creatures generate an atmosphere about them which is protective. In accidents, men escape when it seems impossible for them to do so. In my own limited experience I have noted a number of such cases. It is almost as if there were a special Providence to care for individual lives, and the people really believe this to be the case. But it is not so; the protection each person receives proceeds from himself; it is his life essence, his will power flowing forth that segregates him from the influences that would otherwise destroy him.

There is no one reading these lines who cannot recall instances, either in his own experience or that of his neighbors' wherein the preservation of life seemed a miraculous thing. But there is nothing that can be imputed to miracle; it all comes under the head of law. In the cases I have alluded to—escapes from accidental death—the greatest power of protection is always accorded to the strongest person or creature; that is to say, that the strongest creature, by which I mean the *most intelligent* creature, is always the safest. The most intelligent creature is the one who generates an atmosphere of the most powerful resistance to all negative conditions. Every form of disease and death is negative to life; and in those cases where life is individualized and knows its own power, none of the negative conditions can touch it; accidents will actually appear to shun such persons; and eventually they will become so superior to all hurtful influences that they will be perfectly safe, no matter where they are, nor what their surroundings may be.

I have met with a few persons who were never afraid, a few sailors whom no storm could intimidate. I will venture to assert, from my knowledge of the law, that these men will never be killed in a storm; their fearlessness is their protection. And how does it protect them? Every condition of thought sends forth the mental atmosphere that corresponds to it; this mental atmosphere is not *a nothing;* it is a substance more powerful than the strongest electrical current, so strong that no power generated by negative substances or the negative plane can stand against it. In a crowd where there is one person who can generate this atmosphere, the spirit of absolute safety will prevail.

The same thing can be extended to every act in life. It lies at the bottom of business success.—*Helen Wilman, in Freedom.*

A CLINICAL CASE.

THE TREATMENT OF SELF-CONSCIOUSNESS.

BY HERBERT A. PARKYN, M. D., 4020 DREXEL BOUL, CHICAGO.

Medical Superintendent of the Chicago School of Psychology.

The practitioner of Suggestive Therapeutics is frequently called upon to treat patients suffering from self-consciousness, lack of ambition and timidity. These are interesting cases, and Suggestive Therapeutics has a field all to itself in the treatment of troubles of this nature. In fact, Suggestion is the only agent which can cure these sufferers successfully, and when the treatment is properly given the results are very gratifying to both operator and patient. The operator who relieves a patient of one of these distressing troubles has made a life-long friend.

Many cases of this nature find their way into my own private and clinical practice, and this month I shall endeavor to indicate the line of treatment I have found to be most successful in curing them.

In the first place, careful attention should be paid to the physical condition of these patients, for many of them are poorly nourished, and much of their lack of aggressiveness and ambition may be traced to the consequent lack of strength. The most aggressive men will lose ambition and aggressiveness if their general health becomes badly impaired, and nothing but improved health will restore these characteristics.

Good health is the basis of individual success in any walk of life, and when perfect health and strength are found or developed in the self-conscious, ambitionless or timid, they can be used as an excellent foundation upon which to build the Suggestive treatment.

Expectant attention is a powerful agent in curing many complaints, and in giving Suggestive Therapeutic treatment this important point should be kept in mind and employed. Many a person with the toothache has started for a dentist's office, only to find that the pain has disappeared by the time he reached his destination.

I have known patients who left this country to visit the famous shrine at Lourdes, France, to be entirely cured by the time the shrine was reached. I could give many other instances in which wonderful cures have been wrought by the Auto-Suggestion which follow the arousing of the expectant attention; in fact, it is the mental attitude called expectancy which is acountable for the majority of cures made by every system of treatment, and the operator who realizes this and strives to increase and sustain the expectancy will certainly increase the number of his successful results.

It is a demonstrable fact that thought *tends* to take form in action, and that under favorable conditions it *will* take form in action. In making this assertion I refer, at this time, only to the effect an individual's thoughts exert over the mind, organs and functions of his own body, not to the effect his thoughts may have on external conditions or other individuals; although at another time I

may have something to say about the latter proposition.

The favorable conditions under which thought will take form in action are a proper supply of the "life essentials" and the absence of organic lesions which might interfere with the transmission of thought impulses. By the former I mean air, water and food, and by the latter the presence of a clot of blood, for instance, which, becoming organized, shuts off the blood supply to certain nerves or presses upon them.

I have known patients who were not partaking properly of the life essentials to undergo a dozen different treatments without being cured, although nearly every form of treatment benefited them at first. This is evidence of the fact that thought tends to take form in action. I have seen these same patients absolutely cured by Suggestive treatment when the life essentials were properly supplied. This is an example of what I mean when I say that under favorable conditions thought *will* take form in action.

In the treatment of the class of patients we have under consideration this month, great stress should be laid on the physical strength. Those who lack strength should be assured that as their strength increases they will become more determined, more aggressive, confident and fearless. While those who are found to be in good physical health can be assured that, since their health and strength are equal to that of their more aggressive associates, the Suggestive treatment will soon build up the desired mental characteristics.

The expectant attention having been aroused, many of these patients will be found to be cured by the time the physical health has been built up. About one month is usually sufficient to bring about this result, but the case I have selected this month is that of a young man who was in good health when he came for treatment.

Mr. C., age 24, stenographer, had suffered from self-consciousness and timidity as long as he could remember; was very efficient in his work, but felt that his dread of meeting strangers and his timidity, even with those he knew, prevented his promotion. In fact, he had seen many of his more aggressive and confident fellow clerks advanced from time to time to fill positions which, under ordinary circumstances, he should have been called upon to fill. He was fearful of offending people, and thought that they disliked him. His own diagnosis was that he lacked "personal magnetism" and confidence in himself. This patient's general appearance was pleasing. His health was good; his wearing apparel modest and neat, and there was nothing about him from head to feet to attract undue attention or unfavorable criticism. His whole trouble existed entirely in his mind and was due to the mental attitude he took toward himself and those around him.

My diagnosis was "Habit of Thought," and at first treatment I made this fact plain to him and showed him clearly how, with his co-operation, an entirely new habit of thought could be developed to replace the old one.

Inquiry about his early life disclosed the fact that his mother died while he was very young and his father married again. Several half brothers and sisters were born, and the step-mother, in her efforts to "show off" her own children, always kept him in the "background." In this way he became conscious of his own inferiority, which his step-mother took care he should feel, until he shrank from

strangers, who invariably gave their attention to his half brothers and sisters. Living in an environment of this nature he soon formed the "weak" habit of thought for which he sought relief from Suggestive treatment.

Having explained my diagnosis to the patient, I said to him, "Mr. C., when the sunlight comes into a room the darkness disappears. Can you tell me what becomes of the darkness?" "No." "Well, you neither know nor care to know. Sometimes, perhaps, you have had a musical air running through your head. Is that not a fact?" "Yes," he said. "Do you know how to get rid of such a tune?" I asked. " I have never given the matter any thought," was the reply. "Then, the next time you are bothered in this way, simply begin to whistle or sing another tune, and you will soon find the old one disappear. It is not necessary for you to know, nor should you care, what becomes of the old tune so long as it ceases to bother you. Whistle a tune over and over again and it becomes fastened in the mind. It becomes a habit of musical thought, but you can change the tune by changing the thought. Similarly, if one has a weak, depressing, timid habit of thought it will disappear and a new habit of thought will take its place if he begin to think strong, determined, aggressive, fearless thoughts at every opportunity.

"At one time you wrote 'long hand'—formed a habit of writing in long hand, and when you first took up the study of short hand it seemed a little difficult to change. However, as you persisted in your practice and study of short hand, it became easier and easier, and now you write almost entirely in short hand, and even think in short hand. Is this not the case?" "It is," he replied. "Then," I said, "this is exactly what you have to do in order to develop a strong, aggressive habit of thought. You must think the thoughts I shall suggest to you, over and over again—a thousand times a day, if possible, will be none too often. You must think them morning, noon and night, until the new habit of thought is formed. I shall place you in the Suggestive condition at each treatment and the Suggestions made to you then will begin to ring in your ears, and you must encourage them to do so as much as possible. They will become your own thoughts and *will take form in action.*"

After the explanation, I placed the patient in the recumbent position on the operating table and induced the Suggestive condition.* I then gave Suggestions to the patient, of which the following is an outline:

"Mr. C., every word I shall say to you to-day will be indelibly impressed upon your mind. Every word I utter will be the truth. I wish you to assume that everything I say to you is true, and, by doing so, you will make it true. At least one hundred times each day you will remember that you have an appointment with me for treatment, and every time you think of your treatment you will repeat to yourself the Suggestions I give to you while here.

"Your physical health is excellent. You are a strong man—as strong as the average man you meet. You know this to be true. Your brain is as well nourished as that of the most aggressive person you

*The methods for inducing the suggestive condition have been given in previous numbers of the magazine. It is impossible to explain this procedure every month, but those who do not possess the information will find it given in detail in Lesson V, page 31, of the special mail course. Over 100 old fashioned methods are given in detail in the lessons devoted to Stage Hypnotism, Part II., Lesson XXXIX, page 303.

know and is capable of performing the same functions and thinking the same thoughts. From this moment you will become conscious of your own strength, your capabilities and the possibilities which lie before you. Your personal appearance, your strength and education place you on an equal footing with any one. You have determination. Your determination to succeed brought you to me for treatment. Your determination, coupled with your strength, will beget aggressiveness—kindly aggressiveness. I want you to think of the meaning of these words; think of what they mean *to you.* Draw yourself up to your full height one hundred times each day, and say to yourself 'I am strong, determined and aggressive. I have confidence in myself and my own abilities. I am fearless.' Go over this thought slowly each time and think of the meaning of the words. They will influence you every time, and you will feel strong, determined, aggressive, confident and fearless.

"You must think of things as you would have them occur. Sit down occasionally, close your eyes and draw a mental picture of how you would and should act under certain circumstances. If it is necessary for you to meet strangers for your employers, or to consult your employers or associates on a matter of business, plan how you should act, how you will act, and determine to act exactly as you plan. By going over and over in your mind these scenes in which you find yourself taking a strong part, you will become stronger and stronger in your thoughts, and your actions, in consequence, will become those of a strong, determined, confident and fearless man.

"Every little victory will make the next one easier. Congratulate yourself every time you win a victory, and tell yourself how much you can improve on it and how much easier it will be next time.

"My suggestions to you from day to day will reinforce your own suggestions and your thoughts will grow stronger all the time. Today we are planting the seed of strong, determined, aggressive thoughts, and it will grow rapidly. You feel it, even now, and you will leave here today stimulated mentally, encouraged, hopeful and aggressive. We are forming a new habit of thought, a habit of *strong* thought. You will think these strong thoughts morning, noon and night, until you can think of nothing else, and your actions will be governed accordingly."

These suggestions were repeated to the patient many times during his first treatment, in a strong, commanding voice, and when he returned for his second treatment he said the words "strength, determination, aggressiveness, confidence and fearlessness" had been in his mind all the time. He seemed unable to keep them out of his mind, and said they had influenced his actions quite noticeably.

This patient was treated daily for one month, the suggestions given at each treatment being similar to those already indicated. His confidence increased steadily, and he took pride in telling me of his different victories. His improvement was rapid, and at the end of one month no further treatment was deemed necessary. He has called upon me from time to time to tell me how well he has been succeeding. Although it is only a little over one year since his last treatment, he has already been promoted twice and seems to be in harmony with himself and everyone around him.

This is not an exceptional result. I have successfully treated scores of persons suffering from complaints of this nature. These cases have come from many different walks of life. I have treated self-consciousness, stage fright, timidity, etc., in actors, actresses, ministers, lawyers, pianists, teachers and singers, both young and old, and the results have been uniformly successful.

Queries and Answers.

PLEASE NOTE.

The editor will endeavor to answer all queries as satisfactorily and fully as possible. However, as the majority of the readers of SUGGESTION are in possession of his mail course on Suggestive Therapeutics and Hypnotism, frequent reference will probably be made to certain pages of the course in the event that a detailed answer to the query may be found there. All queries will be condensed as much as possible, so that there may be sufficient room each issue for the numerous interesting inquiries already pouring into this department. The editor does not wish to monopolize this whole department and would be pleased to hear from any reader who can furnish further and better information. It is desirable that those who seek information report the results, whether good or bad. When writing anything concerning a query please give the number attached to it.

Query 10. Dipsomania.

I have a patient who suffers with periodical "sprees." Dipsomania, it is called. I have tried in vain to hypnotize him and cannot benefit him. I believe I could cure him if I could only put him to sleep, but this I have failed to do. Have you any suggestions to make. He indulges in his drinking sprees about twice a year, but does not touch a drop of liquor between the attacks. J. B. O.

D. C.

It is seldom that a dipsomaniac makes a good hypnotic subject, when judged by the standard of the hypnotic somnambule. I have repeatedly stated in the columns of this magazine that hypnotic somnambules, or, in other words, highly suggestible subjects, are weak willed, being easily controlled in their ordinary walks of life.

Many hypnotic somnambules are to be found among the chronic or steady drinkers of alcoholic liquors, but it is not often that hypnotic somnambulism is discovered in a dipsomaniac. If the dipsomaniac were weak willed he would soon become a steady drinker, whereas the majority of patients suffering from dipsomania cannot be coaxed to drink between the attacks, and when the attacks appear they are not sufficiently suggestible to be controlled by any person, and sooner or later will manage to secure sufficient liquor to satisfy the craving.

A careful study of dipsomania and the dipsomaniac will disclose the fact that the periodical craving for a stimulant can be directly traced to a periodical decline in the victim's health. If this decline in health can be prevented there will be no recurrence of an attack. Since this is the case, it is evident that the proper time to treat these patients is between their attacks.

Putting the patient to sleep, even if it could be done, would prove of no special benefit. The patient should be placed in as deep a degree of suggestibility as it is possible to produce, and then the Suggestions of the operator should be directed to building up the patient's general health and teaching him the necessity for giving attention to the life essentials every day of his existence.

He should be led to feel that he has a strong will and plenty of determination, and that with perfect physical health, obtained and sustained through design, he is master of himself and his habits for all time.

The treatment of dipsomania by Suggestive Therapeutics is very satisfactory indeed, both to patient and operator, when the line of treatment I have indicated is carried out. I know several patients who have not had a return of the trouble in several years, although previous to taking treatment attacks came on once or more every year.—ED.]

For more extensive information about the treatment of this trouble the reader is referred to lesson xxvi., page 203, of the Editor's Special Mail Course.

Query 11. Counterfeit and Genuine.

Do you believe in Spiritualism? Surely the weight of evidence in its favor should be convincing to anyone. There may be counterfeits of genuine spiritualistic phenomena, but can you have a counterfeit without a genuine article?

Oregon. A. B. W.

[In reply to the first question of this query I will say that I do not care to commit myself at the present time either to a belief or disbelief in Spiritualism. That certain curious phenomena attributed to spirits do occur at times cannot be doubted. These phenomena occur in the private circle of well informed families who could have no object in telling anything but the truth. But to attribute these phenomena to the work of spirits is quite another matter, and one which will bear careful investigation before a final answer is given. Scientific research in various directions is giving us object lessons on this point. Every day our knowledge of nature's wonderful laws is growing, and with this growth, phenomena that, even a few years ago were mysterious or attributed to the work of the devil, have been clearly, satisfactorily and scientifically explained. So it may be with what, for want of a better explanation, we now call spiritualistic phenomena. These phenomena may be the work of departed spirits, but while we are investigating, classifying and studying them, let us determine to weed out the bogus medium impostor with a strong hand.

The word counterfeit means imitation. Now it is a self-evident fact that an imitation must have an original. But the argument does not prove the truth of spiritualism. Every invention is an imitation of a man's thoughts. Not very many hundred years ago it was believed that the world was flat, and the atlas of that time was made flat in imitation of this false belief. Because the counterfeit, flat atlas was made by man is no proof, as we know now, that the world is flat. Again, the fact that our books of fairy tales contain pictures of horrible monsters with seven heads and four or five tails is no reason for believing that such monsters actually exist. That a slight of hand performer appears to take a dozen eggs from a man's mouth is not proof that this was ever actually accomplished. No, you cannot prove the existence of genuine spirit phenomena by the illogical and worn out argument of "counterfeit and genuine."—ED.]

Query 12. Avoid Negative Suggestions.

In your mail course you advise your students to avoid giving negative Suggestions to a patient. I fail to understand how they can be avoided in treating certain troubles. For instance, in suggesting to an insomnia patient who always arouses at three o'clock in the morning, would you not say, "You will *not* arouse at 3 o'clock?" Or, in treating a boy for bad temper, would you not suggest to him that he would *not* lose his temper?

Vermont. C. A. G.

[It is always best to avoid negative suggestions in giving treatment. In teaching a child to pronounce a difficult word you would not begin by telling him how it ought not to be pronounced. Instead, you keep the correct pronunciation before him. Similarly, in giving Suggestive treatment, tell the patient exactly what he should do, not what he should not do.

By telling an insomnia patient that he will *not* arouse at 3 o'clock in the morning, that hour is fastened in his mind and frequently aggravates the trouble. He should be assisted to forget the hour by ceasing to refer to it. Suggest to such a patient that he will sleep all night.

In treating a boy for bad temper, tell him that he has perfect control of himself and that he is good natured and patient. Explain to him what is meant by patience, self control and good nature. By developing these characteristics the bad temper will disappear. Avoid the use of the term "bad temper" when treating him. When relieving pain in any part of the body suggest that the patient shall feel a sense of ease and comfort; avoid such suggestions as "You will *not* feel any more pain."

The best rule to follow in giving Suggestive treatment is "Suggest that the conditions desired *are* coming to pass, or assume that the desired conditions are already present.—ED.]

Riches are not happiness, though the rich may be happy if they will live up to the measure of their opportunity. Right thinking and right doing, growth, expansion, development, a willing and contented spirit—these are the true sources of happiness in all.—*Medical Brief.*

BOOK REVIEWS.

"Fact and Fancy in Spiritualism, Theosophy and Psychical Research." G. G. Hubbell. The Robert Clarke Co., Cincinnati, Ohio. Price, $1.25.

Mr. Hubbell's book, compiled from a course of lectures given by himself before the Ohio Liberal Society, deals more with fact than fancy, according to the ordinary acceptation of the terms. He first pays his compliments to Madame Blavatsky in a way that will delight the hearts of those to whom she has always been a bitter pill, a non-swallowable pill, one of the kind that will stick in the throat and eventually return the way whence it came. Mrs. Piper next engrosses the author's attention, but he has to admit she is too much for him. At that writing he contented himself with calling her "the most wonderful psychological phenomena of the century." In the light of recent revelations might be ready to relegate her to the same limbo as the fat and fraudulent Blavatsky.

"Christology—Science of Health and Happiness." Oliver C. Sabin (and presumably Mary C. Sabin). Woodward & Lothrop, publishers, Washington, D. C. Price, $2.00.

Did you ever hunt deer in the western wilds? Did you ever, looking straight into the "soulful" eyes of the monarch of the forest, find yourself stricken with "buck fever," your fingers nerveless, the trigger untouched? Then you know how the bloodthirsty reviewer feels when he gazes into the gentle faces of the authors of this book, but in this case the man behind the gun is bound to shoot. Common sense tells him he is a coward if he doesn't. This "Christology" may be the wisdom revealed unto babes, but to the strong man ready for the race it, hon-

estly, does not seem fitted for use even in a nursing bottle. But he who runs may read; and if he ran not before he reads he will surely wish to accelerate his pace after a few pulls at mental pabulum like this "treatment for croup in a babe or very young child:"

"I call the mother's name and say: 'I desire to talk to you. You must know that your life and the life of your infant are in the image and likeness of God, you each live, move and have your being in God. Therefore, you must know that the baby cannot have any disease. I declare to you that baby cannot be sick, never was, nor never will be. It cannot have croup; all is infinite mind and its infinite manifestation.' Then, go on and close up the treatment as any other treatment, and baby is well."

Yes, if he suffered from membraneous croup he no doubt is.

Col. Sabin pays his respects to Mrs. Eddy in no uncertain terms. He says she is an adept in the art of black magic, that her star stands forever on its head with its two feet pawing the air; but he claims to be in possession of a "vibrating treatment," given out privately on application, that will knock this "insidious malignity" skyhigh. All this in the face of the fact that in a previous chapter he has denied the existetnce of evil in general and malicious animal magnetism in particular.

In a very pretty chapter on brotherly love "Christology" recognizes the right of the people to employ regular physicians if their "presence serve as a balm of Gilead to the sorrowing soul," but the liberal-mindedness shown in this permission is rather marred by a later statement that "the man of medical science is of the earth, earthly, a mere concept of material mind." Then "God isn't all in all" after all, is He? Strange that He should have overlooked these patient, painstaking, hard-working, sincere seekers after truth, whose little candles have certainly done much to brighten a naughty world while it waited for the arc light of "Christology."

"Ruth: An Idyl of Friendship Between the Heavens and the Earth." Rev. George Chainey, Masonic Temple, Chicago, Ill. Price, in cloth, 60 cents; in leather, $1.00.

"What did he say?" asked the Curious One.

"Nothing," replied the Critical One.

"Why did he say it?"

"Oh, the bag was full and he stuck in a pin to let out a bit of the gas."

But this is only half a truth. The flavor of egotism is there, to be sure, but hold your nose until this passes, and you will find in "Ruth" a sweet savor to the nostrils. It is a dainty little book and contains a few fine illustrations.

"Homo-Culture; or Improvement of Offspring Through Wiser Generation." M. L. Holbrook, M. D. Wood-Allen Publishing Co., Ann Arbor, Mich. Price, in cloth, $1.00; paper, 50 cents.

This is a new edition, enlarged and revised, of "Stirpiculture." The most notable change for the better is that in the title. Dr. Holbrook's work is profound yet simple, erudite but not complex. It gives you the best from all points of view. He has dug into Darwinian lore, probed Spencerian depths, gleaned interesting bits from Plato, Plutarch, Grant Allen, Weissmann, Duncan, and yet the reader is never better pleased than when he returns to the plain, simple statements of the matter as seen through the eyes of Holbrook. "Homo-Culture" is worth reading.